A SHORT ACCOUNT OF Dr BENTLEY's Humanity and Justice,

To those *Authors* who have written before him:

WITH AN

HONEST VINDICATION OF *THO. STANLEY*, Esquire, and his NOTES on *Callimachus*.

To which are Added,

Some other OBSERVATIONS on that Poet.

In a LETTER to the Honourable *CHARLES BOYLE*, Esq;

With a POSTSCRIPT, in Relation to Dr. *Bentley*'s late Book against him.

To which is added an *Appendix*, by the *Bookseller*; wherein the Doctor's Mis-Representations of all the Matters of Fact wherein he is concern'd, in his late Book about *Phalaris*'s Epistles, are modestly consider'd; with a Letter from the Honourable *Charles Boyle*, Esq;, on that Subject.

——— *quum repetitum venerit unà*
Grex avium plumas, risum Corniclâ movebit,
Furtivis nudata Coloribus ———
When all the Birds shall claim their own,
And every borrow'd Feather's flown,
How mean the *Jackdaw* looks, for all is gone!

LONDON, Printed for *Thomas Bennet*, at the *Half Moon* in St. *Paul*'s Church-Yard. 1699.

THE PREFACE TO THE READER.

CUſtom having made it neceſſary to give an Account to the Reader, of the Deſign of a Book, when 'tis Printed, I profeſs, for my own part, That I had ſome Struggles, and laboured under ſome Doubts, whether I ſhould publiſh theſe Papers, becauſe the Controverſie ſeem'd to me not to be of that Moment, to create a Quarrel: But when I reflected, that Modeſty and Good Nature were

once thought neceſſary Attendants of Learning, that Juſtice, *and* fair Diſtribution *of* meum *and* tuum *were indiſpenſible* Duties *even of* Natural Religion; *and ſaw thoſe* Rules *ſo openly violated, I then thought my ſelf bound to do right to* Truth.

Good Education *was formerly believed a* rational *and* ſure *Method to ſoften Mens* Tempers, *and to take off the edge from their* Paſſions; *and he who had not ſacrificed to the* Graces, *was hardly allow'd any Pretenſions to Acquaintance with the* Muſes: *But of late a* Sett of Men *are ſtarted up, wiſer than their* Forefathers, *who ſcorn to tread in the* Old Paths, *who covet By-ways never walkt in before; whoſe Notions are all* New, *their Methods of managing any Subject they handle, all* New; *and yet talk as if what they affirm'd were the Senſe of*

all

all Mankind; both of the former, *as well as the* preſent *Age.*

The Gift of Aſſuming *may be reckoned a Virtue by the* haſty *and* inconſiderate, *but* unneceſſary Cenſuring, *and* indecent Language, *will always be accounted* Defects, *if not* Vices, *by all the Men of good* Thinking *and good* Breeding; *eſpecially when the* Ill-bred *fall upon Perſons of* Condition *and* Figure, *of good* Quality, *and as good* Learning: *But above all, when the* Aggreſſor *is not content to inſult the* Illuſtrious *of theſe latter Ages, but preſumes to violate the* Tombs, *and diſturb the* Aſhes *of the* Primitive Heroes, *and among them, of an* Apoſtle, *(to whom the* Weſtern World *ſtands particularly obliged for his Preaching and his Writings, and to whom this Iſland, if we are not wrongly informed, ſtands more eſpecially*

bound for a Visit) *in despite of his* Learning, *both* Sacred *and* Profane, *his great* Labours, *and his greater* Sanctity.

It is requisite to affirm, since I understand Dr. Bentley *lies under the Fate of disputing Records, That the* Manuscript Notes *of Mr.* Stanley, *to be left for some time in the Bookseller's hand, are the very individual* Copy, *some Years since, put into* Dr. Bentley's *hand, which he used for some Weeks, before he return'd it* (*and 'tis credible, that the* Marginal Asterisks *are* Dr. Bentley's *own*) *and may be easily compared with the Printed Copy. And if any Man's Curiosity prompts him to make a further Search, 'tis not improbable, but among the Bishop of* Norwich's *Manuscripts he may find more* Notes *of the same kind.*

A

A short Dissertation is always most acceptable to the Generality of Readers, *and I admire that Excellent Fragment of the beloved* Callimachus, That a great Book is a great Evil; *and therefore I trouble not the* Reader *any further.*

Farewell.

TO

ERRATA.

Title-page Read, *Cornîcla.*
p. 8. line 1. r. *as guilty of.* l. 21. for μισιπλεῖ read μισιπλὸν
p. 9. l. 16. *Florens.*
p. 14. *Beccefeleniſts.*
p. 18. l. 2. *who.*
p. 21. l. 8. *through.*
p. 29. l. 10. *Sir* Edw. l. 12. *him Mr.* Th.
p. 30. l. 6. *behind him.*
p. 40. *put*) *after* Tully.
p. 43. l. 1. τῦ.
p. 48. l 19. *by Himſelf and others.*
p. 54. l. 3. *e.*
p. 57. l. 2. ϕυτὴ
p. 72. l. 6. *in Pluto.*
p. 84. l. 14. *ex Avis.*
p. 88. r. xi. xii. xiii.

ERRATA.

TO THE

HONOURABLE

Charles Boyle, Esq;

SIR,

1. WHen Dr. *Bentley*'s Censure of the *Epistles of Phalaris, and the Fables of Æsop*, came first into the World, I was somewhat surprized, to find a severe Critick sowr'd into a Fit of unmannerly Rage, against an innocent Gentleman; and handling a Controversie, in which the Safety of the Commonwealth of Letters is scarce at all concerned, with so much Heat and Haughtiness, and so little Regard to Truth and Ju-

ſtice. But when I conſidered the Man, and reflected ſeriouſly upon the Style and Managery of his former Writings, my Wonder ceas'd; and I began to deſpiſe an impotent Indignation, that evaporated into Smoak and Noiſe. And in this Humour I ſhould have continued, had not you thought the Author worthy your Examination, both as to his **Veracity**, his **Manners**, and his **Learning**. The Learned Part of the Controverſie you have managed with ſo great variety of good Reading and Argument, and ſo much Genteel Wit, that I believe your *Antagoniſt* will bethink himſelf ſeriouſly, before he replies. His want of *Veracity* you have expoſed and chaſtiſed, upon many undeniable Proofs, (to which I ſhall add ſome others of Moment;) but his *Singular Humanity*, which was your firſt Charge againſt him, you

you have but ſlightly touch'd, confining your Cenſure chiefly to your own particular Caſe. This gave the Riſe to theſe Obſervations; for being a ſincere Lover of Truth and good Nature, and in ſome meaſure, of good Literature, I could not forbear expreſſing my Abhorrence, when I met with an Author who was reſolv'd to *run a muck* at all who had written before him; and who under the covert of ſome Philological Knowledge, was bent to trample upon all the Laws of Decency and good Behaviour; and ſuch I think Dr. *Bentley* to be; in all whoſe Writings a common Obſerver cannot but Remark an Air of Pride and Contempt, of ſcornful Cenſure and ſupercilious Correction: But this is not a Subject fit to raiſe Admiration; for moſt Men generally purſue the firſt falſe Methods they have engaged in. I con-

feſs, I have known a *Bedu* leave off dreſſing, when his Neceſſities deplumed him, and a *Bully* grow peaceable, when he had been ſoundly beaten; but a *Pædagogue* is an irreclaimable Uſurper; the older he grows, the more Reſty and Phlegmatick he is: His Looks are haughty, his Mien imperious, his Behaviour inſolent, his Converſation ſurly and contemptuous, his Dictates magiſterial, and his Style affected and Bombaſt; and you ſhall never convince him, that his *Ferula* is not a Scepter, and his Habit the Imperial Purple, till Death ſeizes the incorrigible, imaginary Monarch. He inverts the Story of the *Sicilian Prince*: He begins his Reign over the Boys at *Corinth*, and tranſfers the Seat of his Empire to *Syracuſe*; but every where he plays the Sophiſt, and every where the Tyrant.

2. To

2. To fall upon a young Gentleman, who had adorned the Nobility of his Birth, with a Nobler Stock of Knowledge; to rob him of his juſt Glory, the Reward of his Studies, (only for affirming a ſtrict Truth, unqueſtionably atteſted, and expreſſing his Senſe of the Affront put upon himſelf, and all other the Well-wiſhers to Antient Learning, in a much ſofter Style than the Rudeneſs and Injuſtice deſerved) to transfer the Title of his Labours to the Governour of the College; and then to treat a Perſon of his Dignity, Worth, and Station in the Church, the Head of one of the beſt Colleges in *Europe*, and to whoſe Inſtruction and Care a great part of the Nobility of the Kingdom owe their Education, as if he had been upon his own Level; and in truth, under that Pre-

text, to depreciate a moſt Illuſtrious Univerſity, where himſelf, whilſt he reſided there, was treated with moſt eminent Humanity, are Inſtances of ſuch ſingular Inhumanity, that none but Dr. *B.* who will not permit any Man to meddle in the Affairs of the Commonwealth of Letters, except himſelf, and two or three others, pretending Hyper-Criticks of his own Tribe, durſt defend it.

3. And that I may not ſeem to commit the Crime, which I ſo juſtly cenſure, I ſhall produce other undeniable Inſtances of his Rude Behaviour to ſeveral Great Men, who have been the Ornaments of their reſpective Profeſſions, and reputed the Bleſſings of Heaven to Mankind. The *firſt Book*, as far as I know, that ever he publiſhed to the World, was his *Epiſtle* at the

the End of *John Malela*'s *Chronological Hiſtory*; and in that Epiſtle, his ſoft Temper and ſmooth Language are very conſpicuous; tho' he publickly declares, That he *ſcorns hard Language*, becauſe this mighty Conquerour *is not us'd to trample on thoſe that lie proſtrate at his Feet.* He calls *Æmilius Portus* (who muſt be acknowledg'd to have made many Miſtakes; an Unhappineſs, which all Men are ſubject to, and from which few Learned Men are free) the *greateſt of Triflers.* Nor can *Gerhard Voſſius*, and *Johnſius* (whom he elſewhere ſprinkles with a few Drops of his Favour) eſcape being treated with the like Language, who ſuffered themſelves to be deceiv'd by *Portus*, and to be led into an Error through their Ignorance, of which they ought to be aſhamed. The ſame moſt Learned *Voſſius* he ſeverely arraigns in

pag. 51.

pag. 4.

pag. 83.

another place, not only of a great Miſtake, but of leading others into it without Conſideration and Judgment. In the ſame *Page* he ſpeaks of the moſt Learned Man of the latter *Greeks*, *Leo Allatius* (to whom the World is ſo much obliged for many excellent Writings of the Antients, both Sacred and Profane, which he hath publiſhed) as if he were a Brute, *not ſo much a Man, as a Compoſition of ill Nature and Envy.* He endeavours to prove *Eraſmus*, *Scaliger*, and *Grotius*, the moſt Famous Men of their ſeveral Generations, Men of no Palate in Matters of Learning, or Fools, and accuſes them of a moſt foul Error, becauſe they adhered to the Copies of *Plutarch* and *Stobæus*, and retained * Μυσικὴν, as this new *Ariſtarchus*, wondring at the Stupidity of former Ages, corrects the Reading; whereas, if we render

pag. 21.

* Jul. Pollux, §. 3. c. 3. οἱ δ' Ἀττικοὶ ἁπλῶς λέγουσιν ἀγῶνας μυσικὰς ἀλλὰ μουσικούς.

render it as *Grotius* does, by *Artem Carminum*, or in *Terence*'s Phraſe, *Artem Muſicam*, the Senſe is plain, *That Love teaches a Man to be a Poet, who formerly had no Genius, nor Inclinations to Verſe or Muſic.* What a mighty Tempeſt hath he raiſed about a trifling Criticiſm, of which a Volume as big as the Lexicographers he intends to publiſh, will not be worth one *Sicilian* Talent, *pag.* 26. as he reckons them? But though the World may have a mean Opinion of his Atchievements, he is reſolved to go on, and extend his Conqueſts, not allowing either *Florus Chriſtianus*, *Scaliger*, *Grotius*, or any others, who have tranſlated the *Greek Tragœdians*, to have a true Underſtanding of the kind of Verſe in which thoſe Antient Authors wrote; averring moreover, that ſhould they have publiſhed *their Fables* in thoſe times, when

the *Greek* and *Roman* Learning were at their Heighth, *they would have been hiſs'd off the Stage.*

4. He ſpeaks very courſely of *Li-*
pag. 30, *lius Giraldus* and Monſieur *Menage*,
40, 50, and takes occaſion frequently to
53, 56, quarrel with, and correct *Iſaac Cau-*
&c. *ſabon*, to cenſure the Commenta-
pag. 4. tors on *Pliny*, and condemns *Meur-ſius* of Ignorance. Nay ſo fond is he of a little ſhrivell'd Obſervation, about the adding or taking away of the Letter (*S*) from the Name *Hermagoras*, that although *Quintilian*, as he is printed, calls him *Hermagora* (which I thought a Creditable Authority) and cites *Cicero* for it; He poſitively averrs, *That he would not give Credit to* Tully *himſelf, ſhould he affirm, he had written ſo:* Not to *Tully* himſelf, the Maſter of Eloquence, and the Standard of good Language! This is

an

an Obſervation of a peculiar Complexion; and ſince he handles that great Orator ſo Magiſterially, it cannot be a Wonder if he calls *Malela* a *Mule*, and *not a Man*; a Word he might have ſpared, had it been only for his own ſake, and his *ſweet Friend* to whom he writes; becauſe 'tis obſerved of thoſe Animals, that they beſtow their Civilities on their own *Species*, excluſive of all other; that they Nabb none but thoſe whoſe Shape and Noiſe are like their own; and could they write, I am ſure the Style would be *Sublime*, becauſe ſuited to ſuch an *Exalted Genius*. pag. 17.

5. But to cenſure the Great Maſters of Human Learning, is not a ſufficient *Gratification* to his Spleen; with equal Aſſurance he falls on the Eminent Writers in Sacred Literature, and to convince the World that he deſpiſes Numbers, in one breath

pag. 97. breath he explodes whatever has been ſaid by the Learned, upon the Text of the *Apoſtle* to the *Galatians*, (not omitting the Venerable *Sages* of the Primitive Church) and averrs, That all their Attempts have been ſo far from explaining the Text, that they have left it more obſcure; till he, by an *Extemporary Conjecture*, (ſuch is his Modeſty) ſet the Paragraph in a clear Light. But of this more hereafter. And in one ſhort Bill he indites and arraigns *Juſtin Martyr*, *Clemens Alexandrinus*, *Euſebius*, *Theodoret*, and in part, *Athenagoras*, of Forgery; becauſe the place of *Sophocles*, which they cite to prove, that he believ'd there was but One God, is not in this Age to be found in the Writings of *Plutarch*, *Porphyry*, or *Stobæus*; as if *We* were Owners of all the Works of *Plutarch*, or the greateſt part of the Books of *Porphyry*

pyry were not loſt, (I fear irrecoerably, having been ſoon after heir Author's Death proſcribed by mperial Edicts, burnt and deſtroyd, a loſs ſooner talked of than epaired) or that it were impoſſile, That *Porphyry* could have treatd of that Subject in any other of is Works, except that of *Abſtaing from things that have Life.* Or were not well known, That the eſt Printed Edition of *Stobæus* is ot ſo compleat as the *Voſſian* and ther MSS. and that both *Photius* nd *Suidas* mention four *Books of llections* made by him, of which e have not three compleat; or lſe, that it were impoſſible thoſe noſt Learned Fathers ſhould have ead any Books of the Antients, which neither *Plutarch*, *Porphyry*, or *Stobæus* had ſeen. Theſe are the Reaſonings of this invincible Critick, and upon ſuch Demonſtrations

ons the Fate of the *Primitive Chur*
depends, whose Worthies are sum
moned before a severe Tribunal,
which himself and his Friend s
despising and censuring the rest
Mankind; who are in their Estee
pag. 14. meer *Beccelenists*, *Lunaticks*, Men
no Judgment, or Skill in Critic
and we are obliged to his unwon
ed Compassion for this extraord
nary Observation, that now w
know the *Duumviri* who are dest
ned to Govern the Commonwealt
of Letters.

It is past all Disputes, that ther
have been a Sett of Vain and Pro
digal Men, of some Learning, an
greater Confidence, who out of a
extraordinary, and unaccountabl
Liberality, have sought to oblig
Mankind with several Works un
der other Mens Names, which the
Authors never dream'd of. The
Earliest Ages of Literature were

scarce

ſcarce exempt from ſuch Impoſtors; and in the latter Times, *Annius* of *Viterbo*, with his *Antique Hiſtorians*; *Inghiramius*, with his *Etruſcan Antiquities*; not to mention the finer Atchievements of *Sigonius* and *Muretus*, in that kind, are unqueſtionable Inſtances. But 'tis alſo as true, that in all Ages there have been a Sett of ſnarling Criticks, who have found fault with whatever hath not ſuited their Palates; and decry'd many a Genuine Work as *ſpurious*, becauſe they did not underſtand it. Whereas, if ſuch ill-natur'd Obſervations be allowed to ſuperſede the Authority of the Antients, the Church muſt be robb'd of many of her Venerable Teſtimonies: One writes againſt the Epiſtles, that paſſed between our Bleſſed Lord, and *Agbarus*, Prince of *Edeſſa*, though preſerved in the Archives of that City to the Days of *Euſebius*, who pub-

publiſh'd them; and by a few trifling Conjectures, faſtens the Lye upon all the old Church-Hiſtorians. A Second, fights againſt the Statue ſet up at *Rome* in Honour of *Simon Magus*, and thereby endeavours to make the Reverend *Juſtin Martyr* either a Fool or a Falſifier. A Third all at once runs down all the *Sibylline Oracles*; which, though ſome of thoſe we have are interpolated (no Man queſtions,) and others Counterfeit, yet the Earlieſt Writers of Chriſtianity appeal to them: and *Origen* againſt *Celſus*, challenges the Heathens, to ſearch their own Books for them. Others will not allow the Story of the *Legio Fulminatrix*, and ſtudiouſly expoſe the *Apologiſts* for our Holy Religion, to the Scorn of its Enemies; as if they had been Men of as ſoft Judgments, and as hard Foreheads as the Modern Critics, and durſt appeal to the Learned

ned World, to wiſe Emperors and Senates, and to moſt acute, as well as moſt imbittered Adverſaries; while their Citations are Forgery, and ſuch as were of their own Age.

But the Fathers are not his Nobleſt Quarry: He flies higher, and brings the Learned and Rational *Apoſtle*, St. *Paul*, under his Pounces; for having confeſs'd, That from almoſt the very Infancy of Chriſtianity, the Text of the *Epiſtle* to the *Galatians*, *Ch.* 4. *Ver.* 22. hath exerciſed the Judgments of the moſt Learned Men, who with Modeſty and Deference to the Sacred Writings, try'd how they could make the Senſe of the *Apoſtle* (whoſe Language is not always ſtrictly *Grammatical*) intelligible: Behold, the Dreaded *Ariſtarchus*, or rather, the Mighty *Alexander*, (if any Prince may pretend to be

pag. 96.

greater than he, who ſpares no one that comes under his *Ferula*) he cuts the Knot which he cannot untye, and hectors the World into Belief, That thoſe Words, (**Agar is Mount Sinai in Arabia**) were at firſt ſet as a *Scholion* in the Margin, and afterwards crept into the Text; and that ſo univerſally, that no one MS. in the whole World, that he knew of, contradicts it; and could I allow my ſelf to be Comical upon the moſt ſerious of Subjects, it might be wiſh'd, That this *Animadverter* had gone through the whole Sacred *Code*; for, at the rate he begins, he may eaſily make that *Accompliſh'd Book* (one of whoſe greateſt Excellencies is, That it contains a Compleat Syſtem of Faith and Manners, in a ſmall Volume) the leaſt of Manuals: But it is common to moſt *Aſſumers*, to make their own Ima-

Imaginations the *Standard*: Not only of *Secular Truths*, but also of *Revelation*.

How much better Advice did the *Greek Synod* give, as *Allatius* cites it, (I beg leave of Dr. *Bentley* to use an Author whom he decries) *That as the least Hair falling into the Eyes, does great mischief, and much impairs the Sight; so the least Diminution or Addition to the Holy Scriptures, which are the Light of our Feet, and the Guide of our Paths, cannot but be the occasion of great mischief to the Church of God.* But I cannot let this famous Criticism pass, without presuming to give my own Opinion of the Text, which seems to me, as the *Old Copies* read it, most accurate Sense, notwithstanding his, and his sweet Brother-Critick's Determination, *That the Mountain Sinai, and the Law given from thence cannot be the same*, (though why *Sinai*

De Conf. p. 897.

nai may not signifie the whole Body of *Jewish* Laws given on the Mountain, in the Phrase of St. *Paul*, as well as the Words, *Circumcision*, *Works*, &c. elsewhere, include the whole *Jewish* Polity, I profess I know not;) and I shall transcribe the Interpretation of St. *Cyril* of *Alexandria*, who thus reads the Text; Γέγραπται γὰρ ὅτι τὰ ἑξ -- *It is thus written, That Abraham had two Sons, the one by a Bond-maid, but the other by a Free-woman; but the Son of the Bond-maid was born after the Flesh, and the Son of the Free-woman was born by Promise*, (or, as the Word ἐπαγγελία, may well be rendred, *was a Child of Propheſie*) αἵτινες ἔτι ἀλλεγορεῖσθαι, *which two Women are to be further concerned in the Allegory; for these two Women are* (or represent) *the two Covenants, the one from Mount Sinai, gendring unto Bondage, which is Agar*, Τὸ δὲ Σινᾶ, *now this Sinai*

Homil. V. *Paschal.* p. 43.

a Mountain in Arabia, and bears Analogy to the preſent Jeruſalem, which is in Bondage with her Children; but the Jeruſalem, which is from above, is free. Now why it ſhould not be allowed in the Apoſtle, having begun his Parallel, to make a further Tranſition to the Allegory; and as he expreſſes himſelf, firſt to compare *Agar* to Mount *Sinai*, and then that Mount to *Jeruſalem*, which was the Metropolis of that People to whom the Law was given on the Mount; and then to compare *Sarah* to the New *Jeruſalem*, or Heaven, which is the Church and Mother of all Chriſtians, I know not. And the ſame Father has given this Imperious Cenſurer good advice in the ſame *Homily*, had he thought fit to read or follow it; for he declares, That *he admires, and with great Reaſon, the Force of the Allegory; and profeſſes, that 'tis*

pag. 45.

madneſs to pretend to give a better, or more accurate Account of it, than the Holy Apoſtle hath done; that no Man ought to think himſelf ſeverely dealt with, if he can't adapt all the Parts of the Hiſtory to the Allegory, ſince 'tis enough if Allegories agree in the main with the things repreſented under them. And St. *Chryſoſtom* ſays, *That the Word* Allegory, *is uſed Catachreſtically, to ſignifie a Type or Similitude* and ſubjoins, *that* Agar *in Arabick is of the ſame Signification with* Sinai. And 'tis granted amongſt the Philoſophers, that Arguments from Similitudes may be made uſe of, though they do not run on all four.

By this time I thought I had done with this part of my Deſign, but I find my ſelf miſtaken; for after the Magiſterial Man has chaſtiſed the *Moderns*, the *Fathers*, and St. *Paul*, he is pleaſed not to ſpare hi

his moſt beloved Friend, Dr. *Hodey*, pag. 4.
his Brother-Chaplain, and Brother-Critick, expoſing his Expoſition of the *Orphic Ericapæus* out of the Trifling *Cabaliſts*, with an Air peculiar to himſelf, deſpiſing the Author as well as his Criticiſm, with an *it is not my Province to trample on what lies proſtrate at my Feet*; (and yet after all this, himſelf gives no other, much leſs a better Etymology of the Word in Controverſie) and ridiculing his calling *John* the Hiſtorian of *Antioch*, by the Name of *Malela*, (as do alſo the very pag. 84.
Learned *Gerhard Voſſius*, the moſt Acute Critick Archbiſhop *Uſher*, as well as *Conſtantine Porphyrogenneta* the Emperor, and St. *John Damaſcene*) whilſt himſelf at the ſame time confeſſes, That this Diſpute is of no Value, nor worth a Wiſe Man's Time and Pains to part ſuch Antagoniſts; and how he has be-

hav'd himſelf with reſpect to *Plato*, *Stobæus*, and *Suidas*; to Mr. *Selden*, Sir *William Temple*, and other modern Writers, in his *Cenſure of the Epiſtles of Phalaris*; I need not mention, ſince you have done it ſo fully in your Anſwer.

Thus it was remark'd of *Aretine*, that he rallied all the World, and ſpared the Almighty, only becauſe he did not know him.

In Anſwer to this Charge, Dr. *Bentley* accounts for his extraordinary *Humanity* to the *Foreign Profeſſors*: Perhaps he means thoſe now alive, and they are at liberty to vouch for themſelves: I'm ſure I have proved, That thoſe who are already dead have little Reaſon to thank him; though by the Conſent of Nations the Grave has been allowed a Sanctuary, and common Humanity obliged Mankind not to ſay any thing but what is good of ſuch

as

as cannot anſwer for themſelves: it being an Argument of the moſt Impotent Malice to inſult over an Adverſary, who can no longer defend his Right; eſpecially whil'ſt, by the general Conſent of the Learned, ſuch Eminent Perſons as he deſpiſes, have been ranked amongſt the *Illuſtrious* of their ſeveral Ages.

Theſe are a few Inſtances of Dr. *Bentley*'s *ſingular Humanity*, and ſoft Temper; and when I reflected that he had been in *Holy Orders* for ſome time before he appeared in Print, I looked upon the Crime with the greater Deteſtation, ſince all the Precepts of that Goſpel, which he is concerned to vindicate, oblige indiſpenſably to the Practice of *Meekneſs* and *Gentleneſs*, *to forgive injuries*, *to bleſs them who curſe us*, *not to bring railing for railing*, but to do all manner of Good, even then when we

madness to pretend to give a better, or more accurate Account of it, than the Holy Apostle hath done; that no Man ought to think himself severely dealt with, if he can't adapt all the Parts of the History to the Allegory, since 'tis enough if Allegories agree in the main with the things represented under them. And St. Chrysostom says, That the Word Allegory, is used Catachrestically, to signifie a Type or Similitude, and subjoins, that Agar in Arabick is of the same Signification with Sinai: And 'tis granted amongst the Philosophers, that Arguments from Similitudes may be made use of, though they do not run on all four.

In loc.

By this time I thought I had done with this part of my Design, but I find my self mistaken; for after the Magisterial Man has chastised the Moderns, the Fathers, and St. Paul, he is pleased not to spare his

his most beloved Friend, Dr. *Hodey*, pag. 4
his Brother-Chaplain, and Brother-Critick, exposing his Exposition of the *Orphic Ericapæus* out of the Trifling *Cabalists*, with an Air peculiar to himself, despising the Author as well as his Criticism, with an *it is not my Province to trample on what lies prostrate at my Feet*; (and yet after all this, himself gives no other, much less a better Etymology of the Word in Controversie) and ridiculing his calling *John* the Historian of *Antioch*, by the Name of *Malela*, (as do also the very pag. 84
Learned *Gerhard Vossius*, the most Acute Critick Archbishop *Usher*, as well as *Constantine Porphyrogenneta* the Emperor, and St. *John Damascene*) whilst himself at the same time confesses, That this Dispute is of no Value, nor worth a Wise Man's Time and Pains to part such Antagonists; and how he has be-

hav'd himself with respect to *Plato*, *Stobæus*, and *Suidas*; to Mr. *Selden*, Sir *William Temple*, and other modern Writers, in his *Censure of the Epistles of Phalaris*; I need not mention, since you have done it so fully in your Answer.

Thus it was remark'd of *Aretine*, that he rallied all the World, and spared the Almighty, only because he did not know him.

In Answer to this Charge, Dr. *Bentley* accounts for his extraordinary *Humanity* to the *Foreign Professors*: Perhaps he means those now alive, and they are at liberty to vouch for themselves: I'm sure I have proved, That those who are already dead have little Reason to thank him; though by the Consent of Nations the Grave has been allowed a Sanctuary, and common Humanity obliged Mankind not to say any thing but what is good of such

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as cannot anſwer for themſelves: it being an Argument of the moſt Impotent Malice to inſult over an Adverſary, who can no longer defend his Right; eſpecially whil'ſt, by the general Conſent of the Learned, ſuch Eminent Perſons as he deſpiſes, have been ranked amongſt the *Illuſtrious* of their ſeveral Ages.

Theſe are a few Inſtances of Dr. *Bentley's ſingular Humanity*, and ſoft Temper; and when I reflected that he had been in *Holy Orders* for ſome time before he appeared in Print, I looked upon the Crime with the greater Deteſtation, ſince all the Precepts of that Goſpel, which he is concerned to vindicate, oblige indiſpenſably to the Practice of *Meekneſs* and *Gentleneſs*, *to forgive injuries*, *to bleſs them who curſe us*, *not to bring railing for railing*, but to do all manner of Good, even then when

we

we suffer all manner of Evil. And how suitable to those Excellent Rules Dr. *Bentley* has manag'd his Province, who, unprovoked, has challenged so many Worthy Men, I leave himself to be the Judge; but if he either declines the Province, or resolves to declare for himself, let the *Heathen Historian* determine it; who, having remarked the Ill Nature of *George* the *Arian*, Patriarch of *Alexandria*, and his accusing his Brethren to the Emperor *Constantius*, professes an Abhorrence of his Procedure, *because it was contrary to his Christian Profession, which obliges Men to nothing, but what is just and merciful.*

Am. Marcel. l. 22. c. 11.

The *Mercifulness* of his Inclinations the World has seen, and I shall now account for his *Justice*; without which all the most extensive Charity, is Extortion and Hypocrisie. You have undeniably demonstrated, that

Viz-

Vizzani and *Nevelet* are Authors, whom he has rifled, and prided himself in their Spoils, without owning his Obligation to the One, or the Other; Erecting Trophies to his own Fame, as if what he had plunder'd, had been his own just Acquisition. You have also taxed him with Falsifying his Promise to Sir *Edward Sherburn*, whose Age, Quality, and Learning, challenge the Respect that is due to him; and who could not without doing an Injury to himself, forbear reflecting upon the ill Usage, in this Note, which himself wrote on the first Leaf of the *Life of Theodorus Manlius*.

Librum hunc MS. doctissimo D. D. Bentleyo commodavi sub hac conditione, ut MS. Domino Graevio mitteret typis mandandum; cum rogatu, ut de me (tanquam Praestitore)

stitore) mentionem faceret honorificam, quod Grævius omisit.

May 8. 1694. Edw. Sherburn.

That he put the MS. into Dr. Bentley's Hands, upon this Express Condition, That an Honourable Mention might be made of the Gentleman, who first communicated it to him. Grævius omitted doing this Justice to Sir *Edw. Sherburn*, and as I am informed, takes the blame to himself; but how hap'ned it, That when the Book was published, Dr. *Bentley* neither in Person, nor by Letter, purg'd himself from this *Sin of Omission* to Sir *Edw. Sherburn*; but was content to have it pass uncensur'd, unobserv'd, had he not been publickly charg'd with it.

It is a great Happiness to enjoy a Friend, who thinks himself a Sharer in the Misfortunes of him he

he loves; and the Learned *Graevius* will, I doubt not, give the World a *Specimen* of his tender Affection to Dr. *Bentley*; but some Accidents may happen, which as they were not foreseen, so cannot be guarded against, and wherein the Assistance of a Brother will prove useless. And such is the Charge now to be exhibited; Mr. *Edw. Sherburn* makes a *second* Complaint, That having generously lent Sir *Thomas Stanley's* Notes on *Callimachus*, to Dr. *Bentley*, the Dr. has made great use of them, without ever so much as naming his *Benefactor*, or the *Author* of those *Acute Observations*: The Learned Mr. *Stanley's* Name will always be Venerable amongst the Lovers of Modesty and good Literature. His Beautiful and Accurate Edition of *Æschylus* has made him Immortal; and yet what is Printed is but a small Portion of what

what he had written upon that *Tragoedian*, his MSS. *Notes* on that, and other Authors, being still extant in VIII. Volumes. For his Province was not confin'd only to that one Poet; he hath left behind *Adversaria* now in being, upon *Sophocles*, *Euripides*, *Hesychius*, and many other Authors, and amongst them, *Callimachus*, whose Fragments Dr. *Bentley* pretends to have digested, having published them in his own Name, in the late Accurate Edition of that Poet by the Famous *Graevius*; and I doubt not but hitherto the greatest Part of the Learned World believe, That all those Collections are the Genuine Offspring of Dr. *Bentley's* own Brain; whereas, it will be demonstrated, That they are of Mr. *Stanley's* Family; and himself cannot be angry, if he be treated as he deserves, having

V. Tom. 2. Cat. MSS. Oxon. p. 378.

having publickly declared, * That he hates those Jack-daws, who, having borrowed their Feathers, strut like Peacocks.

* Ep. ad calc. Mal. p. 20. Non enim placet eorum ratio, qui cum meræ Cornicula sunt, emendicatis hinc inde plumis germanos pavones, se pellicentur.

It may seem a bold Undertaking, to call so absolute a Monarch to an Account; but he who draws his Sword in this Cause, throws away the Scabbard; and the World is to be convinc'd, though the Usurper will not, That he has a Broken Title, and that all his Forces cannot defend him. It must be confess'd, That the Dr. has had such a peculiar Fondness for this his Issue, (his *Fragments*, and *Animadversions*) that in common Conversation himself calls that Edition *his Callimachus*; and requires all others to do so, treating the Dissenters with insolent Scorn, and even the *Bookbinder* fell under his Indignation, for

for only *Lettering* some Books *otherwise*: Whereas, what he has published makes up but a little more than the *tenth* part of the Book: And 'tis to be hoped, that he will condescend to allow, That, to omit what had been formerly Printed, the Illustrious *Spanheim* has done that Author some Service, both in his *Collection of Fragments*, and in an entire Volume of Learned *Annotations* on that Poet.

But to return to Mr. *Stanley*: I shall prove, That his Locks were pick'd, and his Trunks rifled; and that both Dr. *Bentley's* Method, in marshalling his *Fragments*, a great part of his *Notes on several Heads*, and some of his *Animadversions*, are taken from that very Learned Gentleman, and let the World pass a Just Censure upon the Matter of Fact: The very individual *Manuscript* will be left in Mr. *Bennet* the

Book-

Bookseller's hands, for some time after the Publication of this *Treatise*, that every Man of Learning and Candour, may, if he please, compare the Copies.

It ought to be acknowledged, That Dr. *Bentley*, has made some *Additions* to Mr. *Stanley's* Collections; and it must have been a Prodigy, if a Man who has sifted the old *Lexicographers*, and *Scholiasts*, both Printed and in MS. should not have found out some Passages which had escaped the Diligence of that Learned Gentleman; of whose *Notes* it must observed, That they are an Imperfect Draught of a more Compleat Work: And I have been informed, that he left a much better Copy behind him, which whether preserv'd or not, I cannot learn. But it's very Remarkable, That, to manage the Affair dextrously, Dr. *Bentley* has in some places (it may

be believ'd wilfully, and to conceal the Fraud) inverted the Order of the MS. but this will be remembred in due Time and Place; in the mean while I shall transcribe Mr. *Stanley's* Method, and add some few *Observations* of my own, leaving the Judicious Reader to give his Verdict upon the whole.

CALLIMACHI OPERA.

ΓΕΡΙ ΑΤΩΝΩΝ.

Harpocrat. Suidas. Ἀκλία ἀγών κ' τοὺ ἐξ— as in Dr. *Bentley*, p. 305.

This Citation of *Suidas* the Dr. has transcribed, (which Mr. *Stanley* only hinted at) and given in words at length.

AITIA.

The two *Epigrams* out of the *Anthology*, are omitted by Mr. *Stanley*, with which the Dr. makes a flourish; but

but the *Epigram* out of *Martial* is in MS. p. 345.
Mr. Stanley's *Collections*, and long before his time in the *Collection* of *Janus Parrhasius*, as are those of *Clemens Alexandrinus*, from *Parrhasius*, to whom he is referr'd in the MS. *Notes* he had his Information, that the *Scholiast* of *Homer* often cited that *Book*: But probably he is angry with *Parrhasius*, for having given him good Advice in the same Paragraph: *Improbè profecto faciunt, qui tanquam fuci alienis laboribus insidiantur, & quæcunque præripere possunt, pro suis ostentant*; That he is heinously wicked, who steals from another, and boasts of the ill-gotten Goods, as if they were his own. His two *Quotations* out of *Servius* upon *Virgil* are transcrib'd from Mr. Stanley, *verbatim*: And his Correction of *Fulgentius Planciades*, N. x. was needless; for why should he cite a faulty Edition? As he does also in his *Epistle* at the End of

Malela, p. 72. when in that of *Paris* 1586. with the *Notes* of *Gothofred*, p. 559. the right Reading is put in the Text, *Jentaculum cibi degustatio*, Callimachus. Ἀΐτιοις. *Jentaculum proferto* (not *proferre*, as Dr. *Bentley*) *Jovi*, a Quotation from an old Latin Version of that Poet, as I conjecture; for about (and perhaps long before) that time, there were Translations of some of the old Poets, particulary of *Homer*, whom *Lactantius*, or *Lutatius Placidus* cites in his Commentary upon *Statius*; or perhaps *Fulgentius* himself made the Translation.

AITION A.

The Citation out of *Stobæus*, Mr. *Stanley* hath given under the Head Ἐπη, and 12. 13. 14. are taken from Mr. *Stanley*, as is also the 17th. the 18th. from *Parrhasius*.

The

B'.

The 19. from Mr. *Stanley*, 20. from *Parrhasius*, to whom he was directed; 21. from Mr. *Stanley*.

Γ'.

The 27, 28, 29. from Mr. *Stanley*.

Δ'.

32. from Mr. *Stanley*.

ΓΕΡΙ ΑΝΕΜΩΝ.

ΑΡΓΟΥΣ ΟΙΚΙΣΜΟΙ.

ΑΡΚΑΔΙΑ.

These two last are omitted by Dr. B. for what Reason I know not, but reckon'd amongst the Works of *Callimachus* by *Suidas*.

ΒΑΚΧΟΣ.

The 37. from Mr. *Stanley*, only miscited as to the Name, as the Dr. well

obſerves; but there was no need to have appealed to the MSS. for in the *Florentine* Edition of *Hephæſtion*, printed with *Theodore Gaza's* Grammar, the true Reading is given. Καὶ τῷ πενταμέτρῳ, δὲ Καμίμαχος ἔλον ποιήμα τ' Βράγχον ουνέδηκε Δαίμονες ἐνυμνόταλοι. (for ſo the word is read both in that old Edition, and in Mr. *Stanley's* Notes,) not ἐνυμνόταλοι, as the laſt Edition reads the word. Nor is it but neceſſarily juſt to mind the Dr. (who is preſumed to have read all Authors in Critick,) That his Quotation out of *Terentianus Maurus* was long ſince cited by *Lactantius* in his Notes on *Statius* his *Thebais*, and much more correctly, and to better purpoſe, thus: *Branchi meminit Terentianus de metris.*

1526. 8vo.

Lib. 3. Verſ. 479.

Hymnum Branchiadæ Phœbo cantâſſe Jovique;
Paſtorem Branchum, cum captus amore pudico
Fatidicas ſortes docuit depromere Pæan.

For

For as the Verses are now read, I cannot excuse them; Chronology it self will not defend them, for *Branchus* could not sing a Hymn of *Callimachus*, (generally called *Battiades*) who lived many Years before him; nor was he of that Country, not an *African*, as *Battus* and *Callimachus* were, but a *Thessalian*, as says the same Commentator, *Branchus Thessalus fuit, dilectus Apollini, quem acriter interfectum dolens templo & sepulchro consecravit, illinc Branchiades Apollo dicitur.* I question not therefore but *Branchiades* is the better Reading, it carries its own Credentials with it. Nor is there any need of playing the Corrector, and changing *quum* into *quem*, if this Reading be true; and to this Head I question not but *Num.* 337. in the Doctor's Collection, ought to be referr'd.

ΒΑΡΒΑΡΙΚΑ ΝΟΜΙΜΑ.

So *Suidas* gives the Title agreeable to Mr. *Stanley's* MS. but Dr. *Bentley* having made the Citation his own, *p.* 349. hath inverted the Order of the Words, for what Reason, himself best knows. The Book was written, I question not, after the Example of *Aristotle* (whose Treatise, under that Title) is cited by *Varro* and *Tully*, and his Scholar *Theophrastus*.

ΓΑΛΑΤΕΙΑ.

N. 37. The Quotation out of *Athenæus* is from Mr. *Stanley's* Notes.

ΓΑΑΥΚΟΣ.

This Book of *Callimachus* is mentioned by *Suidas*, but omitted by Dr. *Bentley*.

ΕΘΝΙ-

ΕΘΝΙΚΑΙ ΟΝΟΜΑΣΙΑΙ.

N. 38. from Mr. Stanley; but the Additional Criticism, That the Treatise περὶ μετωνομασίας ἰχθύων, was part of his Ἐθνικαὶ ὀνομασία, is an Observation of Dr. Bentley, for which I profess my Obligations to him.

ΕΚΑΛΗ.

The Quotations out of Suidas, ὑπ. Ἐκάλη and Μαρσανός, (Frr. Bent. p. 315. 431.) are taken from Mr. Stanley's ὑ. Ἐκάλη; as is that from the Etymologicon, from Petronius Arbiter, Num. 40, 41. and the Scholiast of Callimachus, Num. 65. From Olympiodorus, Num. 52. (with the Emendation of Ἀικάλλη into Ἐκάλη) from Suidas, Num. 42, 43, 44, 46. (with the Emendation of Βουσόφρυνος) 49. (with the Correction of δένδρεον for δένδρον, and the Reference to

to the *Scholiast* upon *Apollonius*) N. 50, 51. (52. is accounted for) 53, 54, 55, 57, 58, 59, 60. as is also that Passage out of *Suidas*, n. 66. (*conf. Stanl.* MSS. *p.* 35.) It ought to be confess'd, That Dr. *Bentley* hath made some Additions of his own, to what was collected to his Hands so readily: But withal, he ought to be put in mind, That notwithstanding his Accuracy, his great Diligence in searching after the *Fragments* of *Callimachus*, and Strictness in Correcting the *Failures* of others, Mr. *Stanley's* MS. directed him to two other Fragments of that Admired Poet, in *Suidas*, which he has omitted, and therefore I shall insert them in this their proper Place. The first is V. Κωλιάς.

Ναὶς δὲ τῆς Ἀφροδίτης ἔτω καλουμένος. ἀπὸ τοῦ συμβεβηκότος τὴν προσηγορίαν λαβών. νεανίας γὰρ τις Ἀτλικὸς ἀλοὺς ὑπὸ Τυῤῥηνῶν καὶ δεσμώτης δουλεύων παρ' ὑπνοῖς ἐρασθείσης, αὐτοῦ τῆς

τὴ ζυγαλθὸς τῷ ἔχοντος καὶ ἀπολυσάσης ἦλθεν εἰς τὴν οἰκίαν οὕτως ἐλαλεθρώθεις καὶ εὐχαριστήθεον τῇ Ἀφροδίτῃ ἀποδιδοὺς ὅπι τῆς ἀκτῆς ἀφ' ἧς ἡρπάγη ναὸν ἐκτίσαλο κωλιάδα ζ' ὠνόμασε τουτέστιν ἀπὸ τῆς κώλων ἃ ἐν τοῖς θεσμοῖς κατεπονεῖτο. Οἱ ζ', ὅτι Ἰώνος ζύνοντος ἱερεῖον κωλῆς ἱέρας ἀξήρπασε, καὶ ἐπ' ἐκείνῳ τῷ τόπῳ ἐκάλισεν, ὅλεν ὁ τόπος κωλιὰς ἐκλήθη. μέμνηλαι καὶ Καλλίμαχος ἐν Ἑκάλῃ. The Second is, V. Κωμῆται. Κωμῆται καὶ οἱ γείτονες κώμη γὰρ ἡ γειτονία. Καλλίμαχος Ἑκάλῃ.

—— Τοῦτο γὰρ ἀυλῇ
Κωμῆλαι κάλεον σπειαγέες. ——

To which may be added a Third, reckoned by Dr. *Bentley* among the Fragments, not to be reduc'd to their proper Classes, and imperfectly cited from the Author of the *Etymologicon Magnum* (*Nicas* some call him, particularly *Politian*, and *Isaac Vossius*, who had a Noble *Manuscript* of that Lexicographer, much larger than that which is print-

ΒΑΡΒΑΡΙΚΑ ΝΟΜΙΜΑ.

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ΕΘΝΙ-

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ΕΚΑΛΗ.

The Quotations out of *Suidas*, *vv.* Ἑκάλη and Μαριανὸς, (*Frr. Bent. p.* 315. 431.) are taken from Mr. *Stanley*'s *v.* Εκάλη; as is that from the *Etymologicon*, from *Petronius Arbiter*, Num. 40, 41. and the *Scholiaſt of Callimachus*, Num. 65. From *Olympiodorus*, Num. 52. (with the Emendation of Ἀικάλλη into Εκάλη) from *Suidas*, Num. 42, 43, 44, 46. (with the Emendation of Βουσόϙ μύωψ) 49. (with the Correction of δένδρεον for δένδρον, and the Reference

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τῆς

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——— Τοῦτο γὰρ αὐτῇ
Κωμῆται κάλεον περιαγέες. ———

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printed: This Opinion M. *Menage* in his *Anti-Baillet* expreſly oppoſes; *Goldaſtus* ſays his Name was *Megalus*, and confirms his Aſſertion, by the Authority of two Valuable Manuſcripts, in which the Title runs thus; Ἐτυμολογικὸν τοῦ Μεγάλου γραμματικοῦ, *Megalus* being a proper Name well known among the *Greeks*; but let who will be the Author, it is undoubtedly Antient, being often cited by *Euſtathius* upon *Homer*, under the Title of the *Great Etymologicon*, Ἐτυμολογικὸν μέγα;) whereas *Natalis Comes*, from whom Mr. *Stanley* tranſcribed it, (*p.* 7. 29.) candidly acknowledging to whom he was obliged had publiſh'd a larger Fragment, and affix'd it to the Poem to which it belongs.

L. 3. *c.* 4.

Is autem nummulus (naulus) Danace a Græcis dicebatur, ſicuti teſtatur Callimachus his carminibus in Hecate; (Mr. *Stanley* reads it *Hecale*, as it ought;

ought ; *Hi verſus a Natali Comite rectius citantur, & ad Hecalen pertinent.*)

Τοὔνεκα καὶ νέκυες πορθμήιον οὔτι φέρονται
Μοῦνοι ἐπιπτολίων ὅτι μὴ θυμιασέμεν αὐτοῖς
Ἀλλὰ κενοῖς στομάτεσσι νεὼς Ἀχερουσίας ἴσαν
Βάθρον, καὶ δανάκης ἐπιδεύεται οὔτις ἀπιών.

Idcirco nulli naulum portare feruntur, &c.

as *Natalis Comes* tranſlates 'em ; from what MSS. he had the Original, I know not ; but, 'tis well known, he had read many which few others ever ſaw. The Verſes relate to the Inhabitants of the City *Hermione*, who pretended an Exemption from paying *Charon* his *Naulus*, when they were wafted into another World. Some other Fragments of the ſame Author, not mentioned by Dr. *Bentley*, will be inſerted hereafter.

ΕΛΕΓΕΙΑ.

The Quotation out of the *Etymologicon*, num. 67. is in Mr. *Stanley*, who alſo adds the Fragment in *Hephæſtion*, (mention'd by Dr. *B.* n. 192.) which probably is to be reduc'd to that Head.

ELEGIA DE COMA BERENICES.

Under which Head having remarked, That *Catullus* tranſlated it, Mr. *Stanley* ſubjoins,

> *Ad hoc carmen pertinere videtur Fragmentum a Scholiaſte Apollonii laudatum,*
>
> Χαλύβων ὡς ἀπολοίτο γένος. ——

which Dr. *Bentley*, without naming his Benefactor, has confidently made his own, *p.* 434.

ΕΠΙΝΙΚΙΟΝ ΕΛΕΓΙΑΚΟΝ ΕΙΣ ΣΩΣΙΒΙΟΝ.

Athen. p. 144. E. which Dr. *B.* has tranſcribed, num. 69.

ΕΛΠΙΔΕΣ.

From *Suidas* after Mr. *Stanley*, Dr. *Bentley* inſerts it, num. 68.

ΕΠΗ.

Mr. *Stanley* from *Stobæus*, p. 585. cites the firſt Book, which Quotation Dr. *Bentley* hath made his own, num. 11. and for ἐπῶν reads αἰτίων, (not improbably) although *Suidas* aſſures us, That there was an *Epic Poet*, called *Callimachus*, the Nephew of the Famous *Callimachus* by his Siſter *Megatima*, who wrote περὶ νήσων δι' ἐπῶν, which perhaps was the Work, which is aſcribed to his Uncle, under a like Title, and from V. Καλλίμαχ.

from thence probably came the Miſtake; for I ſhould be very unwilling to lay any great ſtreſs upon the Marginal Citations of the Names of the Authors from whom *Stobæus* λόγ. ριβ'. made his *Eclogæ*, becauſe in the old Edition of that Author, ſet out by *Johannes Franciſcus Trincavellus*, in 4*to*. *Ann.* 1535. (which *Victor Trincavellus* dedicates to the Learned *Cardinal Bembo*.) This very Triſtich is father'd upon *Euripides*.

ΕΠΙΓΡΑΜΜΑΤΑ.

When Dr. *Bentley* treats of the *Epigrams* of *Callimachus*, he hath, I doubt not, ſtudiouſly omitted thoſe intire ones, which had been collected by others, and printed with his other *Poems*, and conſequently balk'd ſeveral Quotations of Mr. *Stanley*; but withal, I know no Reaſon, Why he ſhould have neglect-

neglected the Authors, who gave their Opinion of these *Epigrams*, to whom the MSS. directed him; As, for instance, that of *Atilius Fortunatus*, *de Priapeio metro. Nam proprio commate Callimachus in Epigrammatibus usus est, & Bacchylides in carminibus, & alii.* And that of *Martial*, Lib. IV. Epigr. 23.

Dum tu lenta nimis, diuque quæris, &c.

As likewise that *Epigram*, publish'd by Mr. *Juret*, among the *Epigrammata Veterum*, with this Title, *Paris.* 1690. p. 2.

CALLIMACHI.

Imagini inscriptum Jovis.

Quænam hæc forma Dei? cur versa est? fulgura lucis
Divinæ non fert debilis hæc acies, &c.

which, if I am not mistaken, the late *Editors* of *Callimachus* have not mentioned; especially Dr. *Bentley*, who has, among others, given us

an Account out of an old Author, attack'd to *Censorinus*, concerning *Callimachus*, while himself confesses, That the true Name of the Poet is *Callinus*. A Critic so curious in what did not belong to his Poet, might have been so careful, as to have acquainted the Learned World with what was genuine, and presumed to be truly his Author's.

I will not undertake to prove, That another *Epigram*, cited by *Na-*
L. 7. c. 15. *talis Comes*, belongs to *Callimachus*, which gives an Account of the *Muses*, and their several Inventions in Musick and Poetry. I shall only mention it, and leave the Learned to judge, Whether that *Italian* Author was Critic sufficient to determine the Controversie. It begins,

Καλλιόπη σοφίην ἡρωίδος εὗρεν ἀοιδῆς
Κλειώ, &c.

But

But I will return to my Province. Mr. *Stanley* having taken care to tranſmit to *Poſterity*, N. 72. of Dr. *B.* out of *Athenæus*, and N. 142. which he reckons among the Fragments of the Epigrams, and which ſeems very likely, and that the Title of the laſt was, as *Suidas* averrs, ὅτι ὁ Λεοντέως δοξῶς, as his deſpiſed *Æmilius Portus* had corrected his Author, though Dr. *B.* who takes it from him, takes no notice of it (not to mention his changing σκώλῳ. into σκώλον; whereas, both words are genuine) and under the ſame Head adds the Quotation in *Plutarch.* *Sympoſ. Lib. 5. c. 3.*

Καὶ μὴν Ἀλκιβιάδαι, &c.

which Dr. *Bentley*, Num. 103. reckons among thoſe Fragments, of which we are uncertain to what Book they appertain; but Mr. *Stanley* hath left a probable Conjecture; *Cogitandum annon ad* Αἰτια

hæc pertineant, an ad librum περὶ ἀγώνων, as is most likely? And that the Reader may judge, whether the Corrections (Ἀλητιάδαι, ἢ, Ἐφύρῃ) be Dr. *Bentley*'s, I will transcribe the Fr. from the MSS.

Καὶ μὲν Ἀλητιάδαι πουλὺ χερειότερον,
Τὸν δὲ παρ' Αἰγαιῶνι Θεῷ τελέοντες ἀγῶνα,
Θήσουσι νίκης σύμβολον Ἰσθμιάδος,
Ζήλῳ τῶν Νεμέηθε πίτων δ' ἀποτιμήσουσιν.
Ἡ πρὶν ἀγωνισταὶ ἔστεφε τοὺς Ἐφύρῃ.

Then follows the Quotation out of *Stephanus, de Urbibus*, which Dr. *B.* hath omitted, but inserted in his Notes on the intire Epigrams.

Ἑσπερὶς πόλις Λιβύης Καλλίμαχος ἐν τοῖς Ἐπιγράμμασι.

with that of a more ancient Author out of *Suidas*; which he thus corrects, and the Reader is left to compare it with Num. 71.

——— ἠδέ-

——— ἠδέσθη δ' οὐδὲ τὸ γράμμα λέγον
Υἱὸν Λειοπρεποῦς κεῖσθαι τ' Κήιον ἄνδρα.

------ .....

Οὐδ' ὑμέας Πολύδευκες ὑπέτρεσεν οἵ με
μελάθρου,
Μέλλοντος πίπτειν ἐκτὸς ἔθεσθέ ποτε,
Δαιτυμόνων ἀπὸ μοῦνον ὅτε Κρανίωνος αἰσσάς,
Ωλίσθεν μεγάλας οἶκος ἐπὶ σκοπάδας.

and to pass his Judgment upon the Doctor's Assertion, *Quæ antea corruptissima fœliciter nunc restituimus.* While Mr. *Stanley* with much Modesty subjoins, " For these Verses " of *Callimachus*, I conceive them " thus; So far as they are different " from the Words of the Author, " whom *Suidas* transcribes, who " perhaps was *Ælian de Providentia*, " most of which Book, I believe, " is in *Suidas*. p. 326.

ΘΑΥΜΑΤΩΝ περὶ εἰς ἅπασαν τὴν γῆν καὶ τόπους ἐνίων ΣΥΝΑΓΩΓΗ.

1526.8vo.

Steph. Κεράνων, as it is, Num. 75. *i. contra Meurs. in Antig.* c. CXLIV.

Περὶ τῶν ἐν ΠΕΛΟΠΟΝΝΗΣΩ καὶ ΙΤΑΛΙΑ.——

——ΘΑΥΜΑΣΙΩΝ καὶ παραδόξων.

which Dr. *Bentley* well obſerves to be a part of the fore-mentioned Treatiſe, to which Head alſo the ἐκλογὴ ΠΑΡΑΔΟΞΩΝ, cited by *Antigonus*, is to be referr'd, (which Mr. *Stanley* believ'd a diſtinct Work) upon the Fragments of which Dr. *Bentley* hath beſtowed very commendable Pains; but I cannot acquit him either of being vain-glo-

p. 328. rious, or a Plagiary, when he aſſerts, That himſelf was the firſt who reſtored thoſe Noble Frag-

ments

ments to their true Author, (*de Callimacho, opinor, haud male meritus ſum, qui primus tam luculenta* ἀποσκασμάλια *illi reſtituo*) whereas Mr. *Stanley*, with leſs Aſſurance, had affirm'd the ſame thing. *Antig.* c. CXLIV. πεποίηϑε δέ τινα, &c. *quibus ex verbis omnia quæ ſequuntur uſq; ad finem libri* (viz. *a cap.* 144. *ad cap.* 189. *incluſive*) *ex Callimacho deprompta eſſe conjicere licet.* And with Mr. *Stanley* agrees the Learned *Johnſius*, who deſerv'd a much better Fate than that of a *Pædagogue*: In his ſecond Book of the *Writers of Philoſophic Hiſtory*, chap. 12. p. 176. he adviſes his Reader to conſult *Antigonus*, in his 144, and the following *Chapters*, *Stephanus*, *Pliny*, and *Suidas*; and it is plain by the Compariſon, That Dr. *B.* follow'd his Advice, altho' he will not own the Kindneſs, and hath neglected to inſert in its due place the paſſage in *Phlegon Tral-* MSS. p. 15.

lianus, c. 4. *de Mirab.* concerning the Fate of *Tireſias*, to which he was directed.

IAMBOI ET ΧΩΛΙΑΜΒΟΙ.

The Quotation out of *Clem. Al.* is in Mr. *Stanley*, and ſo is that from *Strabo*, with the third out of *Plutarch*, with the Correction ϖεὶ, (Num. 86.) and another from *Clemens*, Num. 87.) with thoſe of the Scholiaſt on *Pindar*, Num. 77. and 80. of *Zenobius*, Num. 79. of *Suidas*, Num. 82, 84, 92. of the *Etymolog.* Num. 96. of *Ammonius*, N. 93. with the Corrections which the Dr. calls his own. And under this Head Mr. *Stanley* ranks *Num.* 299. in Dr. *Bentley*'s Collection, with this Note, *Ad Choliambos iſthæc refero.* In N. 86. the Correction of Διαγόρας ὁ Μήλιος, was long ſince made to his Hands; and

and whether χάλκειον be not a genuine Reading, and ψόφῳ be not as likely as ψήχει, I refer him to *Sam. Petit*'s *Miſcellan. Obſervat.* L. 1. c. 2. p. 9, 10. -----

ΙΒΙΣ.

Ovid.

ΙΟΥΣ ΑΦΙΞΙΣ.

Περὶ μετονομασίας ΙΧΘΥΩΝ.

Here Dr. *Bentley* inſerts

ΚΥΔΙΠΠΗ.

with the Fragment, *Num.* 101. out of the Learned Scholiaſt on *Ariſtophanes*. But that alſo was brought to his Hand, by the Editor of the Epiſtles of *Ariſtænetus*, (*Epiſt.* 10. *p.* 219, 220.) who gives his Opinion, That whatever is of Excellency in that *Epiſtle*, is borrowed from *Callimachus*, whoſe Poem, *de Acontio*, ſo he calls it,

it, is loſt to us, though extant in the Times of *Ariſtænetus*.

ΜΕΛΗ.

ΜΗΝΩΝ ΠΡΟΣΗΓΟΡΙΑΙ.

ΜΟΥΣΕΙΟΝ.

Κτίσεις ΝΗΣΩΝ ϗ ΠΟΛΕΩΝ.

Περὶ ΟΡΝΕΩΝ, vel περὶ ΟΡΝΙΘΩΝ.

The Citations out of the *Etymologicon magnum*, the Scholiaſt upon *Apollonius Rhodius*, *Athenæus* and *Ælian* are collected by Mr. *Stanley*, who ſubjoins with great Judgment, the Fragment in *Antigonus de mirabilibus*, which very likely belongs to the Book *de Avibus*, although Dr. *Bentley* hath placed it among the uncertain Fragments, N. 321. aſcribing it to *Callimachus* of *Cyrene*, while Mr. *Stanley* modeſtly makes a doubt of it; becauſe *Antigonus* calls him

him an *Ægyptian*. Qu. *Annon hic Callimachus Ægyptius? Antigon. Hist. mirabil.* c. LI. Καλλίμαχος ὁ ἐκ τῆς Αἰγύπτου περίτρανος εἶναι βουλόμενος ἔρησε προείπας ὑπὲρ ἄλλου τινὸς ὀρνέου.

—— αἴγιθος ἀμφιγυήεις.

Why so plain a Passage should be transported, let the Reader judge.

ΠΙΝΑΚΕΣ.

Etymolog. in Πίναξ, p. 408. F. which Fr. Dr. *Bentley* reckons under the Title of πίναξ καὶ ἀναγραφὴ τῶν κατὰ χρόνους διδασκάλων.

ΠΙΝΑΞ τῶν Νόμων.

Athen. p. 585. B. which Dr. *Bentley* hath also made his own.

Παντοδαπῶν συγγραμμάτων ΠΙΝΑΞ.

Athen. p. 643. E. *Schol. Pind.* p. 201. *huc refer, quæ Harpocration. V.* Ιων.

To

To theſe Dr. *Bentley* hath added ſome others of his own, but omitted the Obſervation of *Harpocration* in *V.* Μαργίτης, mention'd by Mr. *Stanley*, which, I doubt not, belongs to this πίναξ. Ἐκάλουν δὲ τοὺς ἀνοήτους ὅτι Μαργίτας ἀπὸ τοῦ εἰς Ὁμήρου ἀναφερόμενον Μαργίτου, ὃς ποίημα Καλλιμάχου θαυμάζειν ἔοικε, and inſerted it elſewhere.

ΠΙΝΑΚΕΣ τῶν ἐν πάσῃ παιδείᾳ διαλαμψάντων.

ΠΙΝΑΞ καὶ ἀναγραφὴ τῶν κατὰ χρόνους καὶ ἀπ' ἀρχῆς γνωρίμων διδασκάλων.

ΓΙΝΑΞ τῶν Δημοκρίτου γλωσσῶν καὶ συναγωγέων.

Theſe Books, I queſtion not but Mr. *Stanley* reſerv'd for his ſecond Thoughts; but what cannot at preſent be found of his Notes, has been largely ſupply'd by the above-named *Johnſius*; who with true Judgment and Accuracy has treat-

l. 2. c. 5.

ed

ed of theſe *Catalogues*, *Indices*, or *Tables* of *Callimachus*, and collected the greateſt and beſt part of thoſe numerous Quotations, which adorn Dr. *Bentley*'s Edition. The Order, which that very Learned Critic (a Title which no Man will deny to *Johnſius*) obſerves, is very Regular and Beautiful: He affirms, in the firſt place, That *Callimachus* in thoſe Books hath moſt excellently illuſtrated the Hiſtory of Letters, of Learned Men and their Works (of all ſorts; for as *Athenæus* informs, he accounted for the Writings of *Chærephon* and *Corybion* about *Suppers*; and of *Ægimius*, and *Egeſippus*, *Metrobius* and *Phætus* about the *Ways of making Cakes*;) giving an Account, Firſt of their Names (which Work was of great uſe to *Demetrius Magnes*, when he wrote his Book περὶ ὁμωνύμων;) Then of their Lives (to which part of the Work he

he aſcribes the Life of *Homer*, which *Tatianus* ſays he wrote:) In the next place of their Books (particularly of the Orators or Rhetoricians) and their true Titles, and the beginning of each Treatiſe (an Undertaking of extraordinary Advantage to future Ages) with Animadverſions upon the doubtful Books; to what Author they truly belong, and the Number of the ſeveral Verſes, or Στίχοι, of each Book; and *Indices* of thoſe Authors, who have written upon one and the ſame Subject; all which Particulars *Johnſius* affirms to have appertained to *Callimachus*, πίναξ τῶν ἐν πάσῃ παιδείᾳ διαλαμψάντων, &c.

Cont. gent. §. 48.

Then he proceeds to conſider the ſecond *Pinax*, or Catalogue of thoſe who wrote Fables, according to the Series of Time: In which, Firſt, He treated of the Poets; Secondly, He fix'd the ſeveral Ages in

in which they lived; Thirdly, He gave a Catalogue of their Fables or Plays; with the true Title of each Play, a ſhort Hiſtory of the Plot and Management, and the Year in which it was Acted; with a further Relation of the other Plays of the ſame Poet which were never brought upon the Stage; Which were *Genuine*, which *Spurious*; and to what Author the Anonymous Verſes, that occurr'd in Books, did belong.

The third *Pinax*, which *Johnſius* conſiders, is his Account of the Works of *Democritus*, and *the unuſual Words that occur in them*; upon which the Reader may find many Curious Obſervations (though Dr. *Bentley* ſays nothing) if he will p. 14½. conſult the Book: And for this Digreſſion I ſhall beg pardon (tho' to me it ſeem'd not unneceſſary) when I have anticipated an Objection, that might

might be raiſed in the Doctor's Defence, that perhaps he had not ſeen that Accurate Treatiſe of the *Writers of the Philoſophic Hiſtory*, for himſelf mentions the Author, under the Title which he merited from all Lovers of Polite Literature, of the *moſt learned Johnſius*; but to conceal his transferring the Correction of *Antimachus* for *Callimachus* into his own Store, he Cites the Paſſage out of *Euſebius*, whereas in the Edition of *Tatianus* from whom *Euſebius* had it, the Names are, as they ought to be read.

num. 39. P. 433.

Περὶ τῶν ἐν Οἰκουμένῃ ΠΟΤΑΜΩΝ.

vel ut Strabo, p. 397. Συναγωγῇ Πολεμῶν, whence Dr. *Bentley* hath his Fragment.

Περὶ τῶν ἐν Εὐρώπῃ ΠΟΤΑΜΩΝ.

Περὶ τ ἐν τῇ Ἀσίᾳ ποταμῶν,

out of the Scholiaſt upon *Apollonius*, to whom *Hardvin* had referr'd him in his *Notes* on *Pliny*.

ΡΗΤΟΡΙΚΩΝ ἀναγεαφή.

Athenæus, p. 669. E. (for 'tis *Athenæus*, whom Mr. *Stanley* ſo often quotes without a Name, referring only to the Paſſage) whom Dr. *B.* refers to, p. 353.

Huc ſpectare videntur, quæ Harpocration habet in Ἐνεπίσκημα, for which conſult Dr. *Bentley*, *pag. eadem.*

ΣΑΤΥΡΙΚΑ ΔΡΑΜΑΤΑ,

ΤΡΑΓΩΔΙΑΙ.

f. ΔΑΙΔΑΛΟΣ, perhaps one of thoſe Tragedies was called by the Name of *Dædalus*, from whence

Stephanus de Urbibus cites this Paſſage,

Ἐν ᾧ λάχαινέ μὴν ἔργα σιδήρῳ.

but Dr. *Bentley* will not allow this to be the true Reading, becauſe the MSS. read the Word δαΐδα. But this I can aver, That the old Edition of *Aldus*, *Ann.* 1502. that of *Xylander*, and the others of a later Impreſſion, own the World δαιδάλῳ. Nor is there any Cauſe of Wonder, That *Callimachus*, a moſt Voluminous Author, who wrote more than 600 Treatiſes, and among them Tragedies, ſhould publiſh a Play under the Name of *Dædalus*, whereas *Sophocles* and *Ariſtophanes* both expreſly treated of the ſame Subject, as *Julius Pollux* and *Heſychius* would have inform'd him.

ΚΩΜΩΔΙΑΙ.

ΥΜΝΟΙ.

Six of which Hymns are extant, as Dr. *Bentley* confeſſes, and yet, *Num.* 391. cites out of *Athenagoras* (he might have added *Clemens Alexandrinus*, and others) the known Paſſage out of the Hymn in Praiſe of *Jupiter*, as if it were not known, to what Tractate of *Callimachus* it did appertain. v. 8. 9.

Κρῆτες ἀεὶ ψεῦσται, &c.

It muſt be confeſs'd Mr. *Stanley* mentions it, but it muſt withal be affirmed, That he had upon ſecond Thoughts expung'd it, as he did another out of *Suidas*, *v.* Ἀγρεανομίας concerning Λέπεον, which was taken out of the ſame Hymn. v. 3. 9

Ἰσοεικὰ ΥΠΟΜΝΗΜΑΤΑ.

The Paſſages out of *Athenæus* and *Harpocration*, are tranſcribed from Mr. *Stanley*; the other two out of the Scholiaſt upon *Apollonius*, and *Euſtathius* upon *Homer*, are the Product of Dr. *Bentley*'s own Obſervation in Reading the Ancients.

Thus I have paſs'd through many of thoſe Fragments, that are capable of being placed in their ſeveral Claſſes; and it would be infinite, as well as unneceſſary Labour, to examine, compare, and fix the Straglers; ſome of which have been already cenſured; and for the reſt the Reader may, as his Inclinations lead him, collate the MS. Copy; in which great Variety offers it ſelf out of *Athenæus*, the *Lexicographers*, and *Scholiaſts*, with what hath been lately publiſh'd; while I ſhall

I ſhall only mention a few of the Corrections that occur in Dr. *Bentley*'s Annotations, which are alſo taken from Mr. *Stanley*'s Notes.

Dr. *Bentley* in his firſt Note on the Hymn in the Praiſe of *Jupiter*, (*v.* 3.) hath corrected the common Reading, and for Πιλογόνων with truth reads Πλαγόνων, from the *Etymologicon magnum*, but with equal Truth he ought to have confeſs'd, That Mr. *Stanley* had accommodated him with the Emendation, with the Citations out of the *Etymologicon*, and *Heſychius*, and referr'd his Reader, for further Satisfaction, to his Notes on the *Prometheus* of *Æſchylus*.

In his ſecond Animadverſion (on *v.* 13.) where he changes ἐπινίσσεται into ἐπιμίσγεται, upon the Authorities of the old Scholiaſt, and the Edition of *Aldus*, with the like Examples from *Callimachus* himſelf,

in his Hymns in Honour of *Diana*, and *Delus*, all is transcrib'd from Mr. *Stanley*'s Excellent Notes.

His third Note on the same Hymn, is much of the Complexion with that of Mr. *Stanley*, as are others, that follow; but I shall only mention the Correction on *v.* 18. in *Lavacrum Palladis*, of Ἰδαν into Ἰδᾳ, taken from *p.* 97. of the MSS. the Quotations out of the Author of the *Etymologicon*, and *Lactantius* Ἀγκύλας, borrowed from the same Person, *p.* 101. and conclude, That the Animadversion on *v.* 135. *hymni in Cererem*, from the *Lexicographers*, the *Etymologicon*, and *Hesychius*, concerning Ἐυπτελία, are taken from Mr. *Stanley*, who adds, That in the oldest Edition of *Callimachus* in great Letters, the words are thus read, Ἐυτ' ἐυπτελίᾳ; so that there was no need of Conjectural Correction, when the Reading was sup-

ſupported with ſo good an Authority, as the Ancient Copy.

The Fragment, Num. 209. *int. Bentleian.* will be better underſtood by the Commentary of *Natalis Comes* Lib. 11. chap. 23. *Apud antiquos fuit etiam in more poſitum, ut jurantes maſſam ferri igniti manibus ſuſtinerent rogarentq; Deos, ac precarentur, ut illud juramentum ſtabile, firmumq; eſſet, donec illa in aquis ſupernataret, quam mox in profundum dejiciebant,* which he tranſcribes from the Commentator of *Sophocles*, whom Dr. *B.* had conſulted, but quotes abruptly, without giving the account of the Cuſtom, and ſo will the Fragment N. 223. If the obſervations of *Salmaſius in Inſcript. Herod.* of *Iſaac Voſſius* upon his excellent Mannuſcript of *Julius Pollux* be reflected upon, and particularly the Critick of Mr. *Stanley*, upon that verſe *pag.* 26. Who declares the paſſage in *Pol-*

Pollux to have been corrupted, and restores it by the help of the *Etymologicon Magnum*, and *Hesychius*; nor was the old Translator wanting to the true rendring of ἐν δὲ πλούτῳ *Pluto Aristophanes*, which Dr. *Bentley* calls his own.

The Critick upon N. 85. is taken from *Salmasius de usuris*, *p.* 494. to whom Mr. *S.* had referr'd him *p.* 24. only he Reads ὅκου for ἐκεῖ which might have been spared. And the reading ἠίθεοι, N. 148. is from the same Author, *p.* 27. συγγράμματα for γράμματα N. 242. which Dr. *B.* assumes, is taken from the MSS. of *Ammonius*. To which I shall add a probable Correction or two of some other Fragments. Num. 128. Suppose it were read thus, ----- ἀνέους τε ἑδεῖσθαι, *& silentes sedere. Hesych.* ἄνεοι, ἥσυχοι, ἄφωνοι, and the *Pythagorean* silence is too well known to be disputed, though I do not dislike *Henry Stephens*'s

phens's Reading, καὶ ἄναιμον ἔδεσθαι. I am ſure ἀβίωτον in Dr. *Bentley*'s ſenſe is a pure *Angliciſm*, and I cannot think *Callimachus* pretended to our Language. Num. 200. Dr. *Bentley* reads it καὶ μόνος, &c. *& ſolus adoleſcentum comedebat tutorem* (one of the worſt of Crimes, and worthy the Doctor's conſidering); but ſuppoſe we read καὶ Κρόνος αἰζώων ἔγραε κηδόμενος, *i.e.* as *Julius Firmicus* ſeems to render it.

Saturnus regno timens devorat filios.

The Story is well known; and αἴζωοι accurately agrees to an immortal Race, as they were ſuppoſed to be.

I have not introduc'd this Detayl of Particulars out of any diſreſpect to Dr. *B*'s. Perſon, or performances in learning, much leſs from a diſregard to true Criticiſm, who heartily wiſh, that all the Faults in the eminent

eminent Authors of the beſt Ages of Literature were corrected: But to do juſtice firſt to the *Manes* of the learned Mr. *Stanley*, and to reſtore him to that Honour, which he hath merited, in hopes that in the next Impreſſion of the Works of *Callimachus*, the World may be inform'd, to whom they ſtand oblig'd for ſo many accurate, and uſefull obſervations; then to that worthy Gentleman Sir *Edward Sherburn*, to whom the Dr. owes his gratefull acknowledgments though he is content to ſtifle, and ſuppreſs them, for many Favours (for ſo I call all the aſſiſtances given to any Man's Studies, as in truth they are, greater than Money or Titles, for thoſe generally make a man Proud, and Impertinent, whereas theſe make him truly Wiſe) particularly his Loan of Mr. *Stanley*'s Notes on *Callimachus*; and

in

in the laſt place to do Juſtice to Dr. *B.* himſelf, who profeſſes himſelf very tender in this Point, and to abhor the name of a Plagiary; for in his Appendix to *John Malela*, he p. 4. ſtands upon his guard, and Solemly declares, that whereas he could Amaſſe a greater heap of collections concerning Mſſrs, &c. that he forbore leſt he ſhould be accuſed of citing, what *Paulus Leopardus* had beforehand obſerv'd upon the Subject. But the *Emendations* of that accurate *Flanderkin* were well known to learned Men, and well read, and would eaſily have been diſtinguiſh'd by their Marks if alienated. Nay ſo nice is he in his management, that in the ſame Book, he accuſes even p. 45. his beſt benefactor, Mr. *Stanley* for quoting an old Scholiaſt in his Life of *Æſchylus*, which he borrowed from *Julius Cæſar Bulengerus* the Jeſuite, without nameing him.

Now

Now can any man it his Wits think an Author ſound in his Mind, who after he had made ſuch bold challenges, and ſo freely paſt his cenſures on the worthy part of Mankind ſhould by undeniable Proofs be convicted a *Notorious Plagiary*; 'tis an affliction, that he was not taken in the Fact, but 'tis not too late to convict him; who profeſſes, to have obſerv'd *ſuch things, as have eſcap'd the Obſervation of others, that it is impoſſible for the beſt Wits to hit not only upon the ſame ſence but the ſame Words*; and that the Province of a true Critick obliges him to *adjuſt every Book, and every Paragraph to its right Author.* And it were to be wiſh'd he had kept up to his Proteſtations.

Differt. P. 36.

This undertaking therefore I call doing juſtice to Dr. *B.* both becauſe I know as a Divine he is ſatisfyed, that 'tis a ſtanding Rule of Chriſtian Juſtice, *to do to others, as we would*

would they ſhould do to us, that this is the Law and the Prophets. (That 'tis both Ingenuous as well as equitable to be grateful, and to Confeſs, by whom a man Profits) and perhaps it may be alſo an act of true Charity to him, to bring him to *know himſelf*, which was the beſt Maxime of the Heathen Philoſophers; to incline him to a love of good Breeding, as well as good Learning (which generally accompany and ſupport one the other) for it is a prodigy, and Monſtrous to ſee a young Man and a new writer, at his firſt appearing into the world, and who profeſſes his dread of the Teeth of the Criticks, and their *dogged eloquence* (while it appears, page 57. he only intended to reſerve the privilege to himſelf, and therefore diſcommended it as a ſharp-ſet Stomach at a ſcanty Table diſpraiſes a good diſh of Meat, that he may have

have the pleaſure of enjoying it alone; nor do I envy him his Voluptuouſneſs) to throw down his Gantlet, and challenge all mankind, and to inſult every one, who comes in his Way, particularly in his two diſcourſes about *Malela*'s Hiſtory, and *Phalaris*'s Epiſtles, wherein he endeavours to fix himſelf upon more than one Pedeſtal, which belong'd to the Illuſtrious Perſons, whoſe Statues he hath thrown down, and where the Reader will be entertain'd according to the Rules of *true Method*, as well as *true Breeding*.

His Epiſtle at the end of *Malela* is a confuſed Rhapſody, the Order of his diſcourſe about *Phalaris*'s Epiſtles you have well conſider'd, and judiciouſly ſelected and ſorted the materials; the regular digeſtion of the Works of *Callimachus* Mr. *S.* had made, but when the Dr. is ſolely under his own Government, he naturally

naturally, or through inadvertency, tranſgreſſes the Rules of Method; few Men would have thought, but that ſuch an exact obſerver of times of the Original of rites and cuſtomes; of the riſe, flouriſhing, and and Deaths of Great Men (that upon that Foundation he Builds moſt of his Arguments againſt the *Epiſtles of Palaris*, and the *Tables of Æſop*,) ſhould, when he undertook to give a Catalogue of the Authors, *p.* 403. who have given their Teſtimonies to *Callimachus*, have demonſtrated his Accuracy in the ſeveral Ages of Learned Men, and not plac'd *Lucian*, *Proclus*, and the unknown Writer in *Suidas* (who, I queſtion not, is *Damaſcius*, in his Life of *Iſidorus*, out of whom we have large Fragments in *Photius* and *Suidas*) before *Strabo*; ſo in his celebrated Sermons, in the third and laſt Part, he treats of the *Structure* before

fore he treats of the *Origine of Humane Bodies*.

In thoſe Lectures, I do profeſs, there appears much good Learning and ſome good Argument; but every ſort of Proof does not immediately commence Demonſtration; and I ſhall never be eaſily perſuaded to believe, that it is neceſſary to confute the Atheiſt to affirm as a Theological Truth, That *every Star is a World, and every one of thoſe Worlds inhabited*; which, though I think, may be true, yet I do not think infallibly ſo; nor are thoſe Ancient Sages to be deſpiſed, who aſſerted much different Hypotheſes of the State of the Heavens, eſpecially the Fathers, who defended Chriſtianity from other Topicks, and thought themſelves able to prove the World not to have been Eternal, without affirming the Sun

to

to be immoveable, and the World that we live in, a Planet.

I am ſenſible I have digreſs'd too far; and return to *Callimachus*, to fulfil my Promiſe. I expected, when I look'd on the laſt beautiful Edition of that Poet, to have found every little Paſſage of the Ancient Writers, wherein but his Name was mentioned, gathered to my hands by Dr. *Bentley*, but I have met with a few, which, I preſume, he either had not ſeen, or forgotten; and becauſe I am perſuaded, it will not diſſerve the Learned World, I ſhall inſert them.

I.

Suid. v. Κωλιάς. Ναὸς ἔστι τ' Ἀφροδίτης, &c. formerly cited at length, *pag.* 42. 43.

II.

Id. v. Κωμῆται. Κωμῆται οἱ γείτονες, &c. at large in the ſame Page. And

theſe two Quotations from ſo known a *Lexicographer* incline me to believe, that the Remark is very true, *p.* 245. of your Learned *Examination* of his *Diſſertation*, that he is got no further than the Letter Κάππα in *Suidas*.

III.

Natal. Comes's Citation out of *Callimachus Hecale*, accounted for already, *pag.* 44.

IV.

Lactant. Placidus, in Statii Thebaid. lib. IV. verſ. 46. *Neris montis nomen Argivi, ut ait Callimachus*; which Paſſage, I believe, is taken from his Book of the *Foundation of Cities, Iſlands, and the Change of their Names.* Κτίσεις νήσων, καὶ πόλεων, καὶ μεταωνομασίας, to which Treatiſe I would alſo refer all thoſe Paſſages in *Pliny*, cited by Dr. *Bentley*, N. 392, 393, 394, 395, 397,

397, and 398; in which there is an expreſs mention of the Change of the Names of thoſe Places. But I am of Opinion, That the Fragment, Num. 399. may belong to *Callimachus* the Statuary, whom *Pliny* mentions, *lib.* 5. tho' *Hardvin*, whoſe *Indices* directed Dr. *Bentley* to thoſe Quotations, be of his Mind.

V.

Diomedes Grammat. lib. III. p. 382. *Edit. Putſchii*; *Quod genus carminis (Elegiacum) præcipuè ſcripſerunt apud Romanos Propertius & Tibullus, & Gallus, imitati Græcos Callimachum & Euphorionem.*

VI.

Atil. Fortunatianus, de Priapeio metro, apud eund. p. 2676. *Proprio commate Callimachus Epigrammatibus uſus eſt, & Bacchylides, & alii*; This

Fragment ought to be placed under the Title Ἐπιγράμματα, as I have formerly obſerv'd under that Head.

VII.

Id. p. 2680. *de Saturnio Verſu. Noſtri exiſtimaverunt, proprium eſſe Italicæ regionis, ſed falluntur ------ apud Euripidem, & Callimachum, inveni tale genus,*

Turdis edacibus dolos comparas, Amice.

VIII.

Vid. Rodig. antiq. lect. l. 13. c. 1. *Cæcil. Minutianus Apuleius ait, Corvinum ab Ovidio appellatum fuiſſe Ibin, & avis fœditate, cui ventrem roſtro purgare inſitum ſit, & hoc ex Callimachi imitatione.* The ſame Reaſon is given by the Anonymous *Scholiaſt*, on that dark Poem of *Ovid*, ſet out by *Salvagnius Boeſſius*, who in his *Prolegomena* to that Book, hath inſerted the Epigram out of the *Antho-*

logy

logy (which Dr. *Bentley* has tranſcribed, Num. 2.) with the Emendation of Καλίμαχϑ. for Καλιμάχυ, (claim'd as his own by the Doctor) while he confeſſes, That the admirable Critick *Euſtathius* reads it Καλιμάχυ. In thoſe *Prolegomena* alſo is to be found the Epigram of *Martial* upon the Αἶτα, and in thoſe, and the Notes of the above-mentioned *Salvagnius*, are many other good Obſervations; which Dr. *B.* hath read.

I know not whether it be worth the while to add, That the Fragment, N. 27. *Ed. Bent*, is in three ſeveral places quoted by *Priſcian*, though the Doctor mentions but one.

IX.

Lactant. Placid. in Statii Thebaid. lib. 11. verſ. 258. *Arcados Euhippi ſpolium.*] *Euhippus, Rex Argivorum,*

miræ fœlicitatis fuit, cujus clypeum, qui apud Argos nobiliter rem gessisset, accipiebat, ut illo per urbem incedens honestaretur; unde Proverbium apud illos, cum alicujus ignaviam irriderent, ut Callimachus ait ἆσεν ἀσπιο αλλον ελθν, which I adventure to amend, ὡς ὂν ἀασπίδι ἀυτὸν ἐλθεῖν; for the Meaning of the Proverb I refer the Reader to *Zenobius*, and the other *Paræmiographers*. If I were allow'd to play the bold Critic, I would for *Arcados* read *Argivi*, (for *Tydeus*, the Father of *Diomedes*, having left *Ætolia*, lived at *Argos*, where *Diomedes* his Son reigned; to confirm which I need not mention, That the Horses of *Diomedes* were famous, and that *Argos* is called ἱππόβοτος by *Homer*) and apply the Passage to *Diomedes*; of whose Shield *Callimachus* treats at large, *Hymn. in Lavacr. Pallad.* v. 35.

Ὠθάνα φέρεται δὲ καὶ ἁ Διομήδεος ἀπὶς,
Ὡς ἔθος Ἀργείων τοῦτο παλαιότερον, &c.

but without the aſſiſtance of a good Manuſcript, I dare not adventure to correct the Text.

X.

Photius Patr. C.P. Epiſt. 166. p. 240.

Καὶ οἶδα, ὅτι οὐκ ἄν σοι δόξῃ παράδοξον εἶναι τὸ τοιοῦτον τῆς ἐλλείψεως εἶδος. πολλὰ γὰρ τοιαῦτα καὶ παρ' Ὁμήρῳ, καὶ Ἀντιμάχῳ, καὶ Ἀριστοφάνει, Θουκιδίδῃ τε καὶ Πλάτωνι, καὶ Δημοσθένει. καὶ σχεδόν τι τοῖς ἄλλοις ποιηταῖς τε καὶ λογογράφοις. εἰ καί τινες, ὧν καὶ Καλλίμαος ὁ Λιβὺς, τά τε ἀλλὰ πολλῶν ἡττώμενοι, καὶ οὐκ εἰς κέρον μόνον, ἀλλὰ καὶ εἰς ἐκτοπωτάτην τομὴν τοῦ συνήθους, καὶ παρατροπὴν, καὶ ἀφαίρεσιν τὸ τοιοῦτον εἶδος βιασάμενοι, οὐκ ἀναιτίως ὑπὸ τῶν ἐπιστήμην ἐχόντων κρίνειν τὰ τοιαῦτα (κριτικοὶ δὲ οὗτοι) ὑπὸ ἐπιτίμησιν ἔπεσον. I ſuppoſe, no Man doubts, but by the *Lybian* Poet *Callimachus* is meant, (by which Name he is alſo called

by *Damaſcius* in *Suidas*) who was of *Cyrene*, in which City *Eratoſthenes* alſo had his Birth, to whom *Iſaac Caſaubon* rightly attributes the Fragment in *Procl. in Platon. polit.* Num. 391.

——— πάλαι δ' ἔτι Θέσπαλος ἀνὴρ
Ρυσάζῃ φθιμένων ἀμφὶ τύμβον (MS. πάφον)
φονέας.

Cited under the Name of Κυρηναῖος ποιητῆς, which had been aſcrib'd unto *Callimachus*.

XIX. XX.

The Epigrams formerly cited; the one out of *Natalis Comes*, and the other out of the Collection of Ancient Poems, by *Pithæus*.

XI.

I will cloſe this Collection with a Citation out of *Malela*, (an Author,

thor whom Dr. *Bentley* had read thorowly) *lib.* VII. *pag.* 221. Τὸν δὲ ἱππικὸν ἀγῶνα τοῦτον ἐπενόησε πρῶτος Ἐνυάλιος τὶς ὀνόματι —— τὸν δ' αὐτὸν ἱππικὸν ἀγῶνα ὁ Ἐνυάλιος ἅρμασι διπώλοις ἐφεῦρε· καθὼς ταῦτα συνεγράψατο Καλλίμαχος ὁ σοφὸς ἐν τοῖς Ἐτησίοις αὐτοῦ. The Learned Editor of that Hiſtorian, for *Eteſiis* reads *Aetiis*, perhaps it ſhould be Ἀγῶσιν, for the Paſſage ſeems to relate to the *Certamina*; while 'tis not improbable, that the true Reading is in the Text, and ſhould be tranſlated *de Eteſiis*; for no Man queſtions, that *Callimachus* wrote of *Winds*, of which the *Eteſiæ* are a Kind; and 'tis not altogether improbable, That *Suidas* might mention his Αἴτια, if a ſmall Correction be allow'd, and inſtead of τῶν δ' αὐτοῦ βιβλίων ὅτι καὶ ταῦτα, we read, ὅτι καὶ αἴτια, Ἴδε ἀρχὴ, &c. but this Opinion wants the countenance of a Manuſcript.

Theſe

Theſe are ſufficient for the preſent; but it is very likely, that a more diligent and better-read Inquirer may have obſerv'd many more; to whoſe Induſtry the Compleating the Collection is deferr'd. A true Critick is a Title, which every Pretender ſhould be prohibited to aſſume, for the ſame Reaſon, as an Upſtart ought to be puniſhed if he write Gentleman: It is more eaſily talk'd of, than deſerv'd; and tho' Dr. *Bentley* is pleas'd to averr, That *Styles* may be exactly imitated, and no Judgment can be made from thence of a Writer, and his Books; and for that purpoſe gives two or three Inſtances, how ſome Great Men of the laſt Age had been impoſed upon; yet the Ancients (to whom the Learned Languages were natural, and conſequently were better Judges of Style) were of another

ther Opinion; and we muſt cancel Hiſtory if they were miſtaken.

In thoſe days the Eminent *Grammarians* (I diſtinguiſh between a *Grammarian* and a *Pædagogue*) ſpent much of their Time and Pains, in Numbring the ſeveral Στίχοι, or *Verſes* of a Book, adjuſted a Book to its right Author by its Language, cenſur'd its Defects, gave a Character of its Excellencies, and put together all the ſcatter'd Members of a Poem, or Oration, Hiſtory, or Epiſtle, or any other Writing; and as much as in them lay, reſtored a mangled Treatiſe to its priſtine Soundneſs and Integrity. To act this Part well requires an exalted Genius, and unwearied Application; *Demetrius Phalareus*, *Dionyſius* of *Halicarnaſſus*, and *Longinus*, are unexceptionable Inſtances, how far Philology may be improved to good and uſeful Purpoſes; *Ariſtarchus*

chus, *Crates*, with ſome others of the ſame Form, could determine at view, what Word or Fragment was *Homer*'s, and which had Relation to any other Poet's Family; and among thoſe Judges *Callimachus* made a Noble Figure; they pretended, and their Claim was juſt, to diſtinguiſh the ſeveral Styles of Authors, as well as they could diſtinguiſh ſeveral Countenances; the exact Character of the one, as well as the Air and Features of the other; nor was this Excellency peculiar to the *Greeks*, the acuter *Romans* had an equal Title; *Julius Cæſar* could diſtinguiſh genuine *Tully* from any fictitious Writings; and the Plays of *Plautus* were diſcerned in like manner, by *Varro*, and others.

Theſe were Men of Knowledge, Wiſdom, and Temper; but in thoſe early days there was a *Zoilus*, a good *Grammarian*, but a Snarler, who

who ſnapt at whatever came in his way, and could not be perſuaded to ſpare *Homer* himſelf; and after him a *Zoticus*, who did the ſame with the Poems of *Antimachus*; nor is the Family yet extinct, the Race is numerous, and planted in ſeveral Kingdoms, and they are to be known by their haughty Aſpect, their proud Gate, and their unmannerly Language; they make Pedigrees for Authors, and reprobate whatever they diſlike. And this is not one of the meaneſt Particularities belonging to Dr. *Bentley*, he hath a peculiar Faculty in bold Stroaks of the Pencil; he can give a holy Angel the Colour and Shapes of a Fiend, and make *Lucifer* himſelf a Son of Light, paint the Illuſtrious Men, who have liv'd before him, under the Figures of *Fools* and *Sots*, and *Madmen*; and at the ſame time give *Æſop* the Shapes

and

and Mien of a perfect Maſculine Beauty; and can defend his Atchievement by the beſt, and moſt demonſtrative of Arguments, *becauſe his Fellow-ſlave was fair beyond Exception.* A Topick, which may be of great uſe to all Publick Societies, becauſe it makes all the Members of them alike wiſe and pretty.

In the firſt Eſſay the Dr. aſſur'd the World, That he had retired from the Vanities of the Heathen Learning, that his Diet was different after he became a Learned Biſhop's Chaplain, and his Courſe of Life more Reſerv'd; and yet after that ſolemn Proteſtation, he is relaps'd to his old beloved Studies (nor do I think it blameable, had he not publickly renounc'd 'em) and hath printed the *Fragments* of *Callimachus*; and would he purſue and continue his Deſign, I ſhould own my Obligation

ligations to him, though his future Obſervations ſhould be larded with as much Sowreneſs and Pride, as thoſe already publiſhed.

But I beg your Pardon for this Digreſſion; my Province was to to ſhew the Injuſtice and Rudeneſs of the Doctor, and I have done it in a plain unaffected Style, having call'd a Spade by its right Name, while your Treatment is much ſofter: And if this will not convince, and amend him, I reſign him to better Management, and am,

SIR,

January 1.
1695.

Yours, &c.

POST-

POSTSCRIPT.

JUſt now, I met with Dr. *Bentley*'s Anſwer and Defence of himſelf; in the Preface to which, *p.* CVI. he ſpeaks with reſpect of *His Notes* on *Callimachus*, and tells Mr *B.* That Mr. *Grævius will thank him, if in ſix years time, he will ſend him the like upon any other Author*; and *pag.* CXI. adds, *That he will never be guilty of that mean Diſingenuity to maintain a Fault, that he is convinc'd of:* And as he is pleas'd to ſpeak well of his own Performance on that Poet, ſo it is expected, that he will ſincerely do juſtice to the dead, and ingenuouſly acknowledge to whom he hath been beholden; the neglect of which himſelf owns, *p.* XLIII. to be the *meaneſt and baſeſt of Actions. This Candor*, to accoſt him in his own Words, *is required from him*; *and if he does not perform it*, whatever he replies *will not be reckon'd an Anſwer*; *for if he hath not either Judgment enough to know when he's confuted*, (when he is juſtly condemn'd) *or Sincerity enough to confeſs it, it will be to no purpoſe at all to continue the Controverſie.* I am neither afraid nor aſham'd to declare, I have a great Eſteem for Dr. *Bentley*'s Learning and Induſtry, I am only concern'd, that his good Temper, and Sincerity are not as Eminent.

FINIS.

APPENDIX.

I AM willing to lay hold of the firſt Opportunity I can, to juſtifie my ſelf againſt Dr *Bentley*'s Miſ-repreſentations: And have therefore begg'd leave of the Gentleman, who has obliged the World with theſe Papers, to add this following *Appendix* to them.

The Account which I gave the Honourable Mr *Boyle* under my Hand, and he Printed, was in theſe Words:

Whereas the Reverend Dr Bentley *has thought fit, in the* Appendix *to Mr* Wotton's *Reflections on Antient and Modern Learning, (pp.* 66, 67.*) to inſert the following Words, as Matter of Fact,* [*viz.* A Bookſeller came to me in the Name of the Editors, to beg the uſe of the Manuſcript. It was not then in my Cuſtody; but aſſoon as I had the Power of it, I went voluntarily and offer'd it to him, bidding him tell the Collator, not to loſe any time; for I was ſhortly to go out of Town for Two Months. 'Twas deli-

ver'd, us'd, and return'd : Not a Word ſaid by the Bearer, nor the leaſt Suſpicion in me, that They had not finiſhed the Collation.] *I think my ſelf oblig'd to give the World the following Account; wherein I have faithfully related what paſs'd upon that Occaſion.*

I was employ'd by the Honourable Mr Boyle, *(and by Him Only) to borrow the* MS *of* Phalaris *from Dr* Bentley. *After* about Nine Months *Solicitation, it was delivered into my Cuſtody, without any time limited for the Return of it. Within* few Days *after, Dr* Bentley *called upon me, to have it reſtored, and then told me, that he was to go into the Country. He ſtaid, till I ſent to the* Collator; *and word was brought by the Meſſenger,* That it was not Collated. *I then begg'd of him to let me have it but till* Sunday Morning *(it was* Saturday Noon *when he came) and I engaged to oblige the Collator to ſit up all* Saturday Night *to get it finiſhed. But he utterly refuſed to leave it with me any longer; demanding to have it ſent That Day to* Weſtminſter *(which was done accordingly); and not giving me any the leaſt Hopes, That if I applied to him upon his Return out of the Country, I ſhould have leave to get the Collation perfected. Theſe Circumſtances I am thus particular in, becauſe I had occaſion to recol-*

recollect 'em not long afterwards, when Mr Boyle's *Book came out, and Letters paſſed between* Him *and Dr* Bentley, *concerning the Paſſage in his* Preface.

It may not be proper, conſidering my Employment, for Me to add an Account of the Reflections Dr Bentley *was pleaſed to make from time to time, when I ſpoke to him from Mr* Boyle, *for the uſe of the* MS. *He has repreſented Me, as having ſaid too much on that Subject. But, by good Fortune, Dr* King *was preſent at one of the Meetings, and heard all that paſſed there. I hope he will do Juſtice on this Occaſion.*

This Account Dr *Bentley* pretends to *Elude* ſeveral ways. As to that part of it, wherein I ſay, that I ſolicited Him *about* 9 *months* for the MS; He brings Mr *Poſtlethwayt*'s, Mr *Wright*'s, and other Teſtimonies to prove, That from *his very firſt Admiſſion to the Office of Library-Keeper to the time, that I not only had, but return'd the MS, there was but one ſingle Month.* Which may be True, for ought I know, and yet all I have ſaid be true too; As I am ſure it is to a *Tittle:* for there is not a ſingle Word, in my Relation, that does in the leaſt imply me, to have thought the Dr *Library-Keeper*, the Whole time I ask'd him for the MS. I apply'd to him, as a Friend p. xiv.

very Converſant in theſe *Things*, who liv'd not far from the *Royal Library*, had an Intereſt there, and could procure the *MS* for me; But whether or no I had ſo Early heard the Rumour of the Dr's ſtanding fair for that Office (tho' it is probable I had) yet I cannot be poſitive in it: ſure I am, that upon my Application to Him, he promis'd readily (and, as near as I can remember, in theſe very Words) that *He would help me to it*; without intimating in the leaſt, that I asked him a Thing which was out of his Power. This gave me ſufficient ground to write Mr *Boyle* word (as I did preſently afterwards) That he might depend upon having the MS collated. And that I was not out, in fixing the Date of my Application thus Early, appears from ſeveral Letters of Mr *Boyle*'s, on that Subject; *Five* of which I have luckily preſerved on my File, written between *Octob.* 8. 1693. and *May* 25. 1694. the Time, about which Dr *Bentley* is ſuppoſed to have left the Town, and called in the MS. Between theſe Dates, a Space of *Seven Months and Seventeen Days* is included; and I do verily believe, that I had Letters from the ſame *Honourable Perſon* on this Subject, antecedent to all theſe, though I cannot yet find them; as I am certain I had ſeveral others from Him concerning

cerning it, during this Space, which are now loſt, or miſlaid. And I very well remember, that I had a *Verbal Order* to this Purpoſe, from Mr *Boyle* himſelf, in the latter End of *July*, or Beginning of *Auguſt*, 1693. when I waited upon him at *Oxford*, where I then was upon my own Occaſions. Any Gentleman that pleaſes to be at the Trouble of over-looking theſe Letters, ſhall command a ſight of them; and by them he will be perfectly ſatisfied that the Buſineſs of the MS was thus long, at leaſt, in Agitation; and from thence will be inclined to believe me, when I aſſure him, that it was ſomewhat longer, though I cannot at this diſtance produce the ſame punctual Evidence for it.

Mr *Boyle* has done me the Favour, after Reviewing thoſe Letters of *His*, to write to me in the following manner.

Mr Bennet,

I'*M glad you had the good Fortune to preſerve any of my Letters relating to the* Manuſcript-Phalaris *in St* James's Library; *Thoſe which you ſhow'd me ſufficiently juſtifie your* Account *of that Matter to the World: Though, for my Own part, from Circumſtances I eaſily recollected, even of ſo inconſiderable a Thing, and at ſo great a diſtance of Time; I*

was

was before as fully ſatisfied of the Truth of what You have ſaid upon that Occaſion, as I am of the Falſhood of what Dr. Bentley *has ſaid upon that, and ſeveral others: I am*

Your humble Servant,

C. BOYLE.

I ſend you with this Dr King's *Letter to me; and I ſuppoſe you may have his Liberty to print it.*

All the Exception that I can imagine it poſſible for Dr *Bentley* to make to this Proof is, that I gave Mr *Boyle* all along falſe accounts of things, and pretended to have asked him for the *MS*, when I had not. But to any man that allows me to be employed thus Early in the matter, This will be incredible: for I could not want an Opportunity of ſpeaking to the Dr about it, He paſſing by my Door very frequently, and calling in there every Now and Then, as he went; for we were at that time in good Terms together, and he was pleaſed to conſult me ſometimes about Matters in My Way, wherein He was concern'd; ſo that nothing could be more natural and eaſie, than my making ſuch a Requeſt

Requeſt to Him; and it is inconceivable, in theſe Circumſtances, that I ſhould ſend Mr *Boyle* word, I had done it, when I really had not.

I muſt deſire the Reader to take Notice of thoſe frequent opportunities I had of ſpeaking to Dr *Bentley*, without ſtirring out of my Houſe for it; becauſe it utterly takes off his Pretence about my Inventing this ſtory to Mr *Boyle*, on purpoſe to cover *my own Negligence*: He would willingly have Inſinuated, as if I declined the trouble of Soliciting Him for the MS, becauſe he lived at a diſtance from me, and Journeys were to be taken for it: Whereas there was really no more Trouble in it, than juſt to make the Requeſt to Him, and renew it ſometimes, as He either ſtopp'd at my Shop, or paſs'd by it. He was miſtaken therefore, when he ſaid, *That a Bookſeller* CAME *to him to beg the uſe of the MS*; for in Truth, and as He Himſelf upon ſecond Thoughts begins to Own, I never *came* to him on that Account; but only *ask'd him for it at my own Shop* occaſionally: though I ask'd him ſo often (*twenty times* at leaſt) that I might well ſay, I *ſolicited* for it.

p. xxxvii.

Diſſ. p. 66. Edit. I.

Pref. p. xx.

Mr *Boyle* Indeed, finding Him roundly affirm *that I* CAME *to him for the MS*, might ſuppoſe what he ſaid to be true, and ſpeak after him: but I, who know it to be otherwiſe, think

p. xx. think my ſelf oblig'd to declare it; notwithſtanding what Dr *Bentley* has Artificially offer'd to prevent me in it.

Indeed the Dr is all over miſtaken, upon this Head. I had formerly declar'd, that I applyed to him in Mr *Boyle*'s Name; whereas He aſſur'd the Reader, that I came to him in the *Name of the Editors*. He would now Qualifie that expreſſion: for by *Editors* He pretends that he meant Mr *Boyle* only; which They who can believe, may believe all the reſt of his Story.

p. xxxix, xl.

p. xvi.

Again, in one part of his late Preface, he ſays, that in *May* he *deliver'd the MS* to the Bookſeller; which in the next words he further Affirms: *For*, ſays the Dr, *as I ſaid before, as ſoon as I had it in my Power, I went Voluntarily, and offer'd it to him.* He would be underſtood here to have come to me, of his own accord, as ſoon as he had the Key; and to have offer'd me the *MS*, before I had renewed my Application to Him: Nay, he would be thought to have brought it himſelf to me; for That I think his Words plainly Imply: But that none of theſe Circumſtances are True, He himſelf is my Witneſs; who in his Letter to Mr *Boyle* (writ a while after the Edition of *Phalaris*, and ſince, by great Accident, retriev'd, and communicated to me,) has theſe Words: *When I got the Key, Mr* Bennet,

net, *meeting me again, renewed the former Requeſt; and I very readily granted it.* And in the Preface to his laſt Book the Dr ſays, That *I ſent my Apprentice to the Library for the MS, by his appointment, and received it.* How he could *come, as ſoon as he had it in his Power and voluntarily offer it to me;* and yet not *grant it me, after he got the Key, till, meeting me again, I renewed my Requeſt:* How he could bring it himſelf to me; which the Words I mention'd were evidently deſign'd to Imply; and yet my *Servant* come to the Library by his Appointment, and receive it from Him: Theſe are Inconſiſtencies which Dr *Bentley* may perhaps reconcile, but, I dare ſay, no body elſe can. p. xx.

Nay, He was ſo far from Offering, and Delivering it to me, *as ſoon as it was in his Power*, that even from his own Account it will appear, that he kept it three Weeks (and probably longer) after it was in his Power; and gave it out but five or ſix days at the fartheſt, before He intended to take His Journey. For the Key of the Library was delivered back to the Vice Chamberlain by Mr *Poſtlethwayt* and Mr *Wright*, *ſome Weeks after Eaſter which, fell that Year on April* 8. We will ſuppoſe, it was deliver'd in by them, a fortnight after that: for why ſhould they keep it longer in their Cuſtody, when they had now finiſhed the Catalogue, and Dr *Bentley* was actually poſſeſſed of his p. xvi.

Pattent? as he was, he tells us, *April* the 18.

p. xx. We may be ſure, that the Key reſted but a Little while after this in the Vice-Chamberlain's hands; and may fairly ſuppoſe, that the Dr had it in his keeping, for a whole Week in *April*: And if ſo, then I had not the *MS*, till above three Weeks after he had the Key; allowing him to have ſet out for *Worceſter*, Monday, *May* 21. but there being no Evidence of his arrival at *Worceſter* till *June* the 1ſt, we may as well ſuppoſe that he did not ſet out, till Monday *May* the 28th: and then it will follow, that he had the Key a month before He delivered out the *MS*. And yet the Dr ſays, that he gave it me *as ſoon as he had it in his Power*.

But this only by the bye: My Intention was, to ſhow that I cannot, with the leaſt probability, be ſuſpected to have pretended an application to Dr *Bentley*, without making it, when it was in my Power to do it ſo often, and ſo eaſily; and when there can be no Imaginable Reaſon given why I ſhould not do it: For, what end could I propoſe to my ſelf in thus abuſing both Mr *Boyle*, and Dr *Bentley*? What Viſible Intereſt could I have in promoting a miſunderſtanding between them? It had been probably more to my Advantage, in the way of my buſineſs, to have preſerv'd the good will of Both, and prevented this Breach;

Breach; which I ſincerely endeavoured, as much, and as long as I was able: for I all a-long conceal'd from Mr *Boyle* the odd Manner in which Dr *Bentley* delay'd me, though I could not conceal the Delay it ſelf, and let him know nothing of the many ſlight and Injurious things Dr *Bentley* threw out, now and then both of Him and the Work he was about: And this I did, till the very laſt Puſh, when (as the Matter appear'd to me) there was an abſolute Neceſſity for me, either to ſend the Collation of the *MS*, or a poſitive Anſwer that I could not. And for the Truth of my willingneſs to do theſe good Offices thoſe Letters of Mr *Boyle*'s I menti-on'd, are my Vouchers: In each of which, from *Oct.* 8. 1693 onward, though the expediting the Buſineſs of the *MS* with Dr *Bentley*, be always preſſed, yet is there no appearance of his knowing any thing of the Dr's Rude uſage of him, till that of *May* 1ſt. 1694, which begins in theſe Words.

I am almoſt aſham'd to trouble you any more, Mr Bennet, *about the* MS; *I wiſh, I had it: but, if at all, I muſt have it very quickly; and though I can do pretty well without it, yet Mr* Bentley's *rudeneſs is not the leſs*, &c.

A Little before this, it ſeems, I had given Mr *Boyle* an Account of Dr *Bentley*'s diſobli-ging Delays and Expreſſions: This was probably in the very latter end of *April*,

when the Dr, being now in full poſſeſſion of his Office, ſpake ('tis to be thought) a little bigger to me then ordinary, about the *MS*; and (for what end he beſt knows) began to give me leſs hopes of it then ever. And this I ſuppoſe, was the Conference Dr *King* was witneſs to, and has given ſome Account of. 'Twas high time for me now to let Mr *Boyle* know, that I found freſh difficulties in getting the Collation; and Dr *Bentley* having been ſo open and ſo unwary in his *Reflections* (the *meaning* of which word he pretends not to underſtand but I hope by this time it is pretty plain to him) it was to no purpoſe for me to think of Concealing them.

This I Solemnly declare to be a faithfull and punctual account of that Tranſaction, as far as my Memory at this diſtance can reach the Circumſtances of it. 'Tis therefore Amazing to me, how Dr *Bentley* could expreſs himſelf on this occaſion with that Aſſurance he has done. I ſhall give the Reader his Words, and then, after obſerving a few things upon them, leave my ſelf to any body's Judgment on this Article.

I ſuppoſe it's ſufficiently Manifeſt (ſays the Dr) *from his Majeſty's Patent, Mr* Poſtlethwayt's, *and Mr* Wrights *Teſtimonies, and the Reſidence-Rolls of the Church of* Worceſter, *that the* MS, *was delivered, uſed and Return'd within*

within the ſpace of ONE MONTH, *after I had the Cuſtody of the Library* (he ſhould have ſaid, in the ſpace of *five Weeks*: Further than which, I have ſhew'd, that his *Evidence* will not go, ſhould we allow every Syllable of it) *ſo that* (continues the Dr) *the depoſition of the Bookſeller, that he could not obtain the* MS *till after about 9 Months Sollicitation is demonſtrated to be a notorious falſhood: And ſince he* p. xviii. *has further declared, that it was in his Intention a perjury; He has Pillouried himſelf in Print, as long as that Book ſhall laſt.*

Theſe are Groſs Words, and might tempt me to forget the Reſpect that is owing to his Character; he having firſt forgot it, when he ſtoop't to ſuch Rude Expreſſions: Eſpecially after the care I had taken to expreſs my ſelf in my Relation as inoffenſively as was poſſible: but let him allow himſelf the uſe of what Language he thinks fit; I ſhall endeavour to keep within my Bounds. I only ask therefore, how it follows, that becauſe *the* MS *was delivered, us'd, and returned in one Month* (or rather *five Weeks) after it was in his Cuſtody*; therefore my *depoſition*, which ſays, *I could not obtain it till after about 9 months ſollicitation is demonſtrated to be a falſehood*: For might not I apply to him, and he receive my Application (as he moſt certainly did) for 7 or 8 *months* before the forms of his admittance were fully compleat-

ed? Ay, but *his Warrant was but taken out of the*
p. xix. *Secretary's Office*, Dec. XXIII. 1693; *and there were therefore but five months in all, from the first* RUMOUR *of his being Library-keeper, to the time that I had the* MS. But why must the first RUMOUR of his being *Library-keeper* needs be dated from the time of his taking out his Warrant? Mr *Justel* dyed several months before this; and was there no RUMOUR of Dr *Bentley*'s coming into the Library, till the very time that he Actually *took out* his Warrant for it? Particularly, when Mr *Postlethwayt*, and Mr *Wright* were taking a Catalogue of the Books from *Oct.* 1693, to *April* 1694. will Dr *Bentley* pretend, that, during that whole *six Months* time, he had no acquaintance with the Library, nor Interest enough to procure any thing out of it? will he say, he did not accompany these Gentlemen often to the Place, and assist them in their Work? I have some Reason to believe He did both: But upon good Grounds I can assure the Reader, that he often did the first: And if Dr *Bentley* thinks fit to deny it, I will produce my Authority. What signifies it then to say, that Mr *Postlethwayt*, and Mr *Wright had the*
p. xix. *Key Constantly in their keeping, from Oct. till May?* for did their keeping the Key shut out Dr *Bentley*? Or had he a less freedome of Resort on that Account, than if the Key had

all

all the while been in his own Cuſtody? to what purpoſe is it to ask, *How could I* DEMAND *the Key of the Library before I had a* RIGHT *to it?* as if there was no other way of *Procuring* the *MS* for Mr *Boyle*, but by *demanding* the *Key* of the Library, as of *Right* due to him. I deſire no more, but that theſe Worthy Gentlemen, whoſe Account as far as it goes, I do not diſtruſt, will be pleaſed to give us the Reſt of it: And then I queſtion not but it will appear, that Dr *Bentley* both before and at the time of their taking the Catalogue, had Intereſt enough in the Royal Library, to get a *MS* of much greater Value than this was, out of it; and that it was no ways unreaſonable either for Me to ask it of Him, or for him to undertake *to help me to it.* ibid.

But my Account he ſays, *carrys this Accuſation in it, that he could much ſooner have lent me the Book, if he pleaſed:* and I ſay, it does not, but only that He could, if he pleaſed, have GOT the Book TO BE LENT me: or at leaſt, that ſo he pretended: And that he did ſo, I moſt ſincerely affirm. Why after theſe pretences he delay'd ſo long to do what he had promiſed, and why he at laſt ordered me the *MS*, juſt at that particular Nick of time when he was leaving the Town, without any Intimation how ſoon it was to be reſtored (which is a Circumſtance p. xx.

that I am very positive in) it becomes not Me to conjecture; only I may, I hope, without offence, repeat his own Words, without the least Variation. *It appears* p. xxi. (says the Dr) *upon Record, that I took a Journey soon after the Lending, which was not a sudden and unexpected one, for the time of my Residence had been fixed Six Months before. I must needs know then of my intended Journey, when I lent the MS to the Bookseller: and 'tis very unlikely that I should omit to give him notice of it*; UNLESS *it be supposed, that I had then a private Design to disappoint him of the use of the MS.* Whether he really had any such Private Design as this, or for what Reasons he took it up; Whether out of a particular pique to any Learned Person, or Body, out of the abundance of good Humour which is natural to him on such occasions; or out of a Resolution of being uncivil to me, because I had not been *Civil* to him in some *Way* that he expected; I leave to his Conscience, and the Opinion of the Reader.

He is pleas'd himself to own, that he told me, p. xxx. *after the various Lections were once taken and Printed, the MS would be like a squeez'd Orange, and little worth for the future*: And if my not taking this Hint as readily, and in the manner I should have done, was the occasion of all this Troublesome Work

that

that has happened ſince; I heartily beg Mr *Boyles* and his Pardon for it. For whatever his meaning was, I had rather have comply'd with it, than have brought my ſelf into this Controverſie; which I aſſure him, does not pleaſe me in the leaſt, tho' it has turned to ſo good an Account.

However, I can never allow the Account which the Dr himſelf has given us of the Occaſion and Riſe of this Paſſage about the *Squeez'd Orange*; becauſe it contradicts another Account, which I have much more reaſon to rely on. *After I was Nominated* (ſays he) *to the Library-keepers Office, before my* p. xxx. *Patent was finiſh'd,* (that is, ſome time between Decemb. 23. (93.) and April 18. (94.) *I was informed, that one Copy of every Book Printed in* England, *which was due to the Royal Library by Act of Parliament, had not of late been brought into the Library, according to the ſaid Act. Upon this I made application to the Maſter of the Stationers Company, to whom the Act directed me, and demanded the Copies. The effect whereof was, that I procured near a Thouſand Volumes of one ſort or other, which are now Lodged in the Library. While this was Tranſacting, I chanced to call on Mr* Bennet *(whom I had ſeveral times obliged) and acquainted him with it, not queſtioning but he would be very Ready to comply as far as his ſhare went; which was then*

but

but very little : But to my ſurprize, he anſwered me very Pertly, that he knew not what Right the Parliament had to give away any Mans Property; and he hoped the Company of Stationers would refuſe, and try it out at Law. They were a Body and had a Common Purſe, and more to this purpoſe. Some little time after calling there again, upon a freſh Diſcourſe about the MS Phalaris, which I had formerly promiſed to lend him, *as ſoon as I had power; I asked him upon what Account he could refuſe to give the Royal Library its due, ſettled on it by Act of Parliament; and at the ſame time expected a favour out of it, that would make his own Book more vendible, and the MS leſs valuable: For after the various Lections were once taken and Printed, the* MS *would be like a ſqueezed Orange, and little worth for the future. Since therefore he was reſolved to try the Law againſt the Library, he ought in Juſtice to preſent to it ſome Books of competent value, to make amends for the damage it would ſuſtain by his uſing the* MS.

In this Account the Dr labours at three Things; he would be thought to have firſt ſet a-foot this *Collection* of one Book of a ſort due to the Royal Library; for he repreſents the Books (Mine in particular) as at that time actually uncollected.

He would raiſe an ill opinion of Me, as if I was tardy in ſending in my ſhare; and talked

talked *pertly* and fooliſhly about the Power of the *Parliament*.

And He would perſwade the Reader, that it was at ſuch a Diſcourſe, and on ſuch an Occaſion as this, that the famous paſſage about a *Squeezed Orange* dropt from him.

But now, if I can prove beyond exception, that theſe Books due to the Royal Library were collected from the ſeveral Bookſellers, and particularly from Me, ſome Months before the Dr *was nominated to his Office* (in his ſenſe of the words;) and that I complied readily with the Demand that was made of my ſhare, without any diſpute whatſoever: If I can ſhew the Dr's memory to have miſled him evidently in theſe Two particulars, his Third point muſt neceſſarily be a miſtake. For if no ſuch Diſcourſe could happen between him and me, after he was nominated to his Office; then the paſſage about the *Orange* muſt needs have been ſaid upon ſome other Occaſion, and with ſome other Deſign than what he mentions.

For a true Account of the two firſt of theſe points, I refer my ſelf to the following Certificate.

BEing ordered and appointed by the Maſter and Wardens of the Company of Stationers, to Collect from the Bookſellers, Three Books of each

each ſort Printed, which were due to the two Univerſities, and the Kings Library: I received of Mr Tho. Bennet *a Great many Books upon that Account,* without any Diſpute whatſoever.

I find likewiſe by my Accounts that His Books, and thoſe from moſt of the other Bookſellers, *were delivered in, before the* 13*th Day of* July 1693. *and on that Day part of them were ſent to the Univerſities.*

Nicholas Hooper Beadle.

Dr *Bently* ſays he ſet about this project of getting the Books due to the Kings Library collected, (for ſo he would have us underſtand him) *after he was nominated to the Library-keepers Office*, and *before his Patent was finiſhed*, that is, ſome time between *Decem.* 23. 1693. and *April* 18. 94. and that *while this was tranſacting*, (we will ſuppoſe in *Jan.* 169$\frac{3}{4}$.) He called upon me, and had the diſcourſe he pretends with me. Now from the Officers Certificate, it appears that both *my* Books, and thoſe of *moſt other* Bookſellers, were actually delivered in before the 13th of *July* 1693; that is 6 Months earlier than the Date of this pretended Diſcourſe of mine: I leave the Reader in this caſe to believe which he pleaſes, the Dr, or the Beadle.

I re-

I remember nothing of any ſuch Diſcourſe ever happening between Dr *B*, and me; but if it ever happen'd, it muſt be before the *thirteenth* of *July* 1693. And if ſo, then this will be a Clear Proof that the Dr Intereſted Himſelf Publickly in the affairs of the Library, for *above ten Months* before he took his Journey to *Worceſter* (for ſo long it is between the begining of *July*. 1693. and the end of *May*. 1694.) and this will eſtabliſh the Teſtimony I gave about my *nine* Months Solicitation beyond diſpute: for ſurely I might Solicit the Dr as *Library-keeper about nine months* before he went to *Worceſter*; if he himſelf, as *Library-keeper*, publickly ſolicited others *above ten Months*, before the ſame time. I thank the Dr for ſupplying me with a more direct and poſitive Proof of my whole *nine months* Solicitation of Him, than, I muſt confeſs, I at this diſtance had, without his help, been able to produce.

Whether the Dr and I might not have ſome General talk together about the Arrears due to the King's Library (tho' not at the time the Dr ſays we had) I will neither affirm, nor deny; becauſe I Remember nothing of it, and do not love to talk at Random: but the diſcourſe he puts in my Mouth on this occaſion, is all over ſo abſurd and ſenſeleſs, that no body that knows either

either Me, or the World, will think me Capable of it; or if they do, I ſhall not much care, what ſuch Perſons think of me. I was ready, from the firſt moment the thing was ſtarted, to deliver in my ſhare, according to my Duty: if he had ſuch a diſpute with any body elſe in this matter, and now Fathers it upon me, God forgive him for the Calumny.

Upon the whole it appears, that this ſaying of the Dr's, about a *Squeez'd Orange*, and a *Collated* MS *being worth nothing*, could not be uttered with relation to the Affair, to which Dr *Bentley* tacks it: with what View it was really ſpoken, I take not upon me to ſay; the world will Gueſs, but cannot certainly Know, untill He, in a Relenting hour, ſhall think fit to inform them.

I am bound alſo to Juſtifie my ſelf upon another particular wherein Dr *Bentley* has laid himſelf more open, if it be poſſible, than the former, he remembers a ſecond Diſcourſe between him and me concerning *Phalaris then in the Preſs. I ask'd his opinion* (he ſays) *about the Edition, whether it would be a* Vendible *Book* (a word I dare ſay I never uſed in my Life) and told him *that I had a Concern in the Impreſſion, and hop'd that it would ſell well.* I utterly deny that ever I ſpake a Syllable to him tending this way; and 'tis improbable to the higheſt degree, that

that ever I ſhould. For the Dr's manner of telling the Story ſhews, that I ſhould hardly have ſaid what he repreſents me to have done, out of the Vanity of being thought concern'd in the Edition of *Phalaris*; and that I had no way any *Intereſt* in the Impreſſion, the following Certificate will plainly prove.

THis is to Certifie, That Phalaris's *Epiſtles, in Greek and Latin, put out by the* Honourable CHARLES BOYLE, Eſquire, *were Printed by Me, at my own Coſts and Charges; and neither* Mr Bennet, *nor any other* Bookſeller, *was any way concerned in it; as ſoon as the* Book *was Printed, I ſold near the whole Impreſſion to* Mr Croſsley, Bookſeller *in* Oxon. *Witneſs my Hand.*

March 1. 1698. *John Crooke.*

The Book, it appears, was altogether Printed at another Man's Coſts and Charges (and it was deſigned from the beginning ſo to be; Mr *Boyle* giving the Profits of it to Mr *Crooke*:) when the Impreſſion was finiſh'd, the greateſt part of it was ſold to Mr *Croſley* Bookſeller in *Oxford*; and from Him I had 50 Books at firſt, and a few

few more, ſome years after, from another hand: which is the whole number that I was any ways concerned in the Sale of, and is far leſs than I commonly uſe of any *Oxford* Impreſſion. If the Reader can believe after this, that I told Dr B*ently I had a concern in the Impreſſion*, he muſt believe me to be out of my Wits; and that I love to tell Lies to no manner of purpoſe, and where 'tis in every Body's power to trace me.

This miſrepreſentation of the Dr's then is eaſily ſet right: If the Dr could Juſtifie himſelf as well, upon another part of the Story he has told of this Edition, it would be much for his Credit. The particular I mean, relates to the *time* of the *Publication* of *Phalaris*; and that being a thing which my buſineſs may be ſuppoſed to give me ſome light into, it may not be thought improper for me here to conſider it.

The Dr lays great ſtreſs upon the opportunity he gave Mr B*oyle* of having the Story of the *MS* clear'd up, before his Book was publiſhed. *The very Day* (he ſays) *that he ſaw Mr* Boyle's *new Phalaris in the hands of a Perſon of Honour, to whom it had been preſented, while the reſt of the Impreſſion was not yet Publiſhed, he wrote to Mr* Boyle *at* Oxford *to give him a true Information of the whole matter: expecting* (ſays he) *that upon the Receipt of my Letter, he would put a ſtop*

to

to the Publication of his Book, till he had altered that Paſſage, and Printed the Page anew; which he might have done in one Day, and at the Charge of Five Shillings. I did not expreſly deſire him to take out that paſſage, and Reprint the whole Leafe; That I thought was too low a Submiſſion. But I ſaid enough to make any Perſon of Common Juſtice and Ingenuity have own'd me thanks for PREVENTING *him from doing a very ill Action.*

This he every where * bears upon, through out his Preface, and one would imagine it impoſſible almoſt, but that a Matter of Fact, which he is ſo full of, ſhould really be as he has repreſented it. But it ſo happens that the very Letter he wrote to Mr *Boyle* being ſtill preſerved, manifeſtly deſtroys all the Dr has ſaid on this occaſion. It is dated from the Biſhop of *Worceſters* in *Park-Street*, *Jan.* 26. 169⅘. a good while before which Mr *Boyles* Book was certainly publiſhed, and ſold publickly in *Oxford*, *London*,

* After a delay of 2 *Poſts, on purpoſe*, as one may juſtly ſuſpect, that the Book might be *vended* (as it was, and *ſpread abroad in the mean time*, p. vii. —Let the Book be *Publiſhed* when it was in *his Power* to *Stop* it, p. viii.

Not the leaſt hint that he had or would *ſtop the Publication* of his Book till the matter was further examined, p. viii.

If he had writ me word the *very next Poſt* that he had *ſtopped the Books in the Printing Houſe*, p. ix.

After a delay of *two Poſts*, when the Books were *ſpread abroad*, I had an Anſwer, p. xxxviii.

I had done all that became me in writing him a *Timely Account* p. xxxix.

and other Places. On the first of that Month above one Hundred of them were dispersed in *Christ-Church*, according to a Custom, which Dr. *Bentley* appears to be no Stranger to; and in the 25 Days between this and thedate of the Doctors Letter, they were distributed into all the Booksellers Hands who deal that way: And yet Dr *Bentley* would have the World believe, that he writ so early, that Mr *Boyle*, upon the Receipt of his Letter, might if he pleased, *have stopp'd the Books in the Printing-house*. This in his own Expression, is now demonstrated to *be a Notorious Falshood*, by one of those *Notes of Time* which he talks of, and which he well observes, to be *the truest and surest Helps towards detecting Impostures*.

p. ix.
p. xviii.
p. xiii.
p. xiv.

Indeed not only the Date, but the whole Course of the Letter is an evident Proof, that Dr B*ently* when he writ it, could have no such Aim in his Eye as he pretends, for it all runs upon a Supposal, that the Affront had been publickly given, and was past Recall; nor is there from the beginning to the end of it, a single Word that hints otherwise: And yet Dr B*entley* is not afraid to tell the World, that he sent this Letter on purpose to prevent Mr B*oyle*'s inserting the

Passage

Paſſage into his Preface; in the ſame ſence, I ſuppoſe, that Mr *Boyle* inſerted it, to prevent Dr *Bentley*'s denying him the *MS.*

We that know nothing of the Learned part of the Controverſie, muſt judge of the Dr's Performance there, by his Exactneſs in the other Branches of it, that lie within our Reach: And I am ſure then (nor will it be improper for me to ſay,) That if the Dr's Old Accounts of Time, be adjuſted with no more Sincerity and Skill than his New ones are, he is not likely long to keep up his Reputation in *Chronology*.

The Reader will be pleaſed to take my Word awhile for this Account of Dr. *Bentley*'s Letter: If it be falſe, the Letter it ſelf, when it appears, will quickly diſprove it.

As to the *Collator*'s *Teſtimony*, which he ſays, *to what purpoſe it was produced, is hard to conjecture*; I will endeavour to ſhew him, that it was produced *to very good purpoſe*. Dr *Bentley* had affirmed, that upon the Return of the *MS*, *he had not the leaſt ſuſpicion that the Collation was not finiſhed*. To prove that he had more than a *Suſpicion*, even a *certain Knowledge* of this matter, I *affirm'd*, That when he came to demand the *MS*, *He ſtaid* (in my Shop) *till I ſent to the Collator, and word was brought by the Meſſenger, That it was not Collated*: This Account is, I think, materi-

p. xxiv.

Diſſ. p. 67

al; and ſo then is the Collator's Teſtimony, which expreſly Confirms it.

"I Very well remember, that Mr *Bennet* "ſent his Man to me, for *Phalaris*'s *Epi-* "*ſtles*, whilſt I was Collating 'em; and being "unwilling to part with 'em, before I had "gone through 'em, I ſent his Man back "without them; but he preſently returned, "and told me, *That the Gentleman that own'd* "*them, ſtaid at their Shop for them*, and could "not ſpare them any longer: This is the "true Reaſon, why I could Collate no more "of the aboveſaid Epiſtles.

July 15. 1697. *Witneſs my Hand,*

GEO. GIBSON.

It appears, That Meſſages went to and fro between Me and the *Collator*; and that the *MS* was taken out of his Hands, and returned to me, while Dr *Bentley* ſtaid at my Shop; for by his ſaying, that my Man *came back without it the* firſt time, he plainly implies, that he came back *with it* the next; as he certainly did: And this ſecond Demand was made *preſently* after the firſt, while *the Gentleman that own'd the* Book, *and could ſpare it no longer, ſtaid at his Shop for it.* Can any Body believe now, that the *MS* was not actually returned, while Dr *Bentley* was in my

my Houſe; Eſpecially, if it be conſidered, that the Collator lived hard by me, and the Meſſenger could not well be above 5 or 6 Minutes going backwards and forwards between us? But whether the Dr ſtaid, or not, till he ſaw it actually returned to me; it is as clear as the Sun, that he was by, when my Apprentice was ſent the ſecond time, with Orders to bring it back immediately: And with what Conſcience then can he pretend, that when the MS was carried down to him at *Weſtminſter* a little afterwards, *he had no ſuſpicions that the Collation was not finiſhed*; unleſs he means, that he did not *ſuſpect it*, becauſe he moſt certainly *knew it*. God forgive him this Untruth; which, with ſeveral others, I hope, before he goes out of the World, he'll be ſo Juſt, both to Himſelf, and Me, as to retract publickly.

But, *I beg'd of Him*, (I had urg'd) *to let me have the* MS *till* Sunday *Morning*, (*it was* Saturday *Noon when he came) and ingaged to oblige the Collator to ſit up all* Saturday *Night to get it finiſhed.* This, he ſays, is *Falſe and Silly*: For *the whole Collation is but the Work of four Hours*; *as he proves by an Experiment of his own Collating the firſt* 40 *Epiſtles in an Hour, and* 18 *Minutes*; *and yet he made no very great haſte neither.* p. xxvi.

Now all this Experiment proves (I think) is, That I perhaps was not so well skill'd as to know, what time exactly such a sort of *Collation* would take up; which I might be *Silly* enough to think a Work of more Labor than it really was, and yet might *Honestly* say, what I pretended to say upon that Occasion: For, I hope, silly People may tell Truth.

But indeed, I was not quite so *Silly*, as the Dr would represent me to be: For when I engaged on *Saturday* at Noon, to get the Collator to sit up *Saturday* Night to finish; *I knew* the Collator, who was *Corrector of a Press*, could allow no part of his *Days* from that Laborious Service; and, which is more, Dr *Bentley knew it too*: For it was what I then urg'd to Him, to excuse the *Collator*'s Delay, and to procure a further Term; and it was so much insisted upon by Me, at that time, that I cannot think it possible for the Dr to have forgotten it. But he refused to allow me the use of the MS any longer, and ordered it to be sent to his Lodgings out of Hand, as it was immediately *after Dinner*: Though the Dr by another slip of his Memory says, that it was not returned, or required to be returned, *till Evening*.

This is the true Reason of Mr. *Gibson*'s being so much behind-hand in the *Collation*; the Press employed Him, and left Him no Hours to Himself, but in the Evening; and

He

He was not careful to make the very beſt uſe of Thoſe, becauſe I had not, when I delivered Him the MS, *limited Him in His Time*, having not been my ſelf in that matter *limited* by Dr *Bentley*; as I proteſt I was not, not ſo much as in general, or by an *Intimation that I ſhould make what Diſpatch I could:* ſo far was the Dr from having ty'd me to Days, or Hours, or from giving me any Notice of the Time fix'd for his *Worceſter* Journey.

The Dr Labors to have it thought very *Unlikely and Improbable*, that He ſhould leave me thus at large. How *Improbable* it is cannot well be determined, without knowing the *Ends* the Dr might have in his Eye, and the *Reaſons* He might Act upon in it. Had He fairly indeed deſigned that Mr *Boyle* ſhould have the full uſe of the *MS*, it is not *probable* that he would have delivered it to me, without any Notice at what time He intended to Demand it: But if He deſigned only to make a ſhew of lending it, and to avoid the Scandal of Refuſing it; if He deſigned to manage things ſo that He might ſeemingly oblige Mr *Boyle*, and yet certainly defeat Him; then it is not *Improbable* that Dr *Bentley* might Act juſt in the manner I affirm him to have done. I do not directly charge Him with having ſuch Intentions as theſe; but the Reader, who has obſerv'd me to p. xxv.

have prov'd, That he kept the MS from me 3 Weeks, or a Month, at leaſt; even after He had his Patent, (tho' I had been many Months before that ſolliciting Him for it) and that He put it into my Hands, but 5 or 6 Days at the moſt, before He was to leave
p. xxi. the Town, upon a Journey *fixed 6 Months before:* The Reader, I ſay, that has obſerved theſe things, may perhaps venture to be ſomewhat freer in his Opinion of Him, then it becomes me to be. However, ſince the Dr is arguing from *Probabilities* and *Conjectures*, on this Head, he muſt give me leave to offer mine in my turn; And to what I have urged already therefore I add this Remark; That, had the Dr ſet me ſo ſhort a time, when he put the MS into my hands, it is utterly *improbable*, that I ſhould not have given notice of it to Mr *Gibſon*; eſpecially apprehending the Collation to be a Work of more Trouble, than, it ſeems, it was; and knowing Mr *Gibſon*'s hands to be ſo full of other buſineſs. But that Mr *Gibſon* had no ſuch notice from me, this *ſecond* Certificate from him will ſhew.

I Do declare, That when Mr Bennet *delivered me the* MS *of* Phalaris's *Epiſtles, there was no Time ſet me for the Return of it.*

GEO. GIBSON.

If

If theſe Probabilities of mine be put into the Scale againſt Dr *Bentley*'s, I believe they will out-weigh 'em.

As to his *Experiment* about *Collating the firſt forty Epiſtles*, which, he ſays, he did *in One Hour and Eighteen Minutes*: I ſhould have thought that the Dr had known Himſelf better, than to meaſure another Man's Abilities by his Own: The Dr, who is a great Maſter of theſe things, might diſpatch the Matter as faſt as He pretends; and yet, my *Collator*'s Eyes and Fingers (without any Reflection upon 'em) not be near ſo nimble. However, I muſt beg his Pardon, if I do not believe him, when he ſays, He made no *very great Haſte*, in the doing it; for 'tis not conceivable, why he ſhould keep ſuch an exact Regiſter of his Minutes, while he was at the Work, without an Intention of diſparaging Me, and the Perſon I employ'd: And if he had That in his Eye, I dare ſay, He made as much haſte as poſſibly he could; becauſe the ſooner He could ſay, he had finiſh'd it, the greater Diſparagement it would be. p. xxv.

Allowing then the Doctor's Calculation of *Four* Hours for the whole, to be juſt, as it relates to Himſelf, who is under the Happineſs of a particular *Genius* this way, and was quickned perhaps in his Work, by a Proſpect of Gratifying his Spleen; yet an Ordinary

Ordinary Man, who had none of his Advantages, or Views, might very well require double or treble the time, to do it in. And if ſo, then it was not very *ſilly* in me to ſay, The *Collator ſhould* (after he had done his *Saturday*'s Work) *ſit up all Night to finiſh the* Collation. But were the Saying never ſo *ſilly*, yet it was not *falſe*, I am ſure, that I ſaid ſo: And this ſufficiently ſatisfies me; who am an Hundred times more concern'd to Vindicate my *Honeſty*, than my *Underſtanding*.

I had ſaid, that Dr *Bentley* gave me not the leaſt hopes, *That if I apply'd to Him upon his Return out of the Country, I ſhould have leave to get the Collation Perfected*; To which he Replies, *that I gave him not any hopes of it by an Expreſs Promiſe, I verily believe.* p. xxvii. *But what he ſaw in me, that* FORBAD *him to hope it, if there ſhould be Occaſion, I cannot Imagine.* 'Tis not for me to help out his Imagination in this Caſe; but I am ſure I both *Saw* and *Heard* ſuch Things, at *That*, and ſeveral other Times, that I thought very *Forbidding*: His Peremptory manner of withdrawing the *MS*, the Slight with which He ſpake of the Edition of *Phalaris*, and the *Editor* himſelf, made me apprehend, That the way towards his favour in this Matter, would not lie very open, ſhould I again at his Return have attempted it. Beſides

ſides, I had given Mr *Boyle* an account of the Dr's parting Civilities; and it would then have been too great a Freedom in me to have made a freſh Application to the Dr, without a new Order from Mr *Boyle*; which he has told the World, that, after ſuch a Repulſe, He thought it beneath himſelf to give. The Dr thinks to evade all this, by *Appealing to any that ever was acquainted with him, if they think him Capable of doing ſuch a thing:* And with the very ſame Perſons I Lodge my Appeal alſo; for I deſire only that thoſe that do not know Him, would judge of him by thoſe that do.

He has given me an Opportunity of ſoftning the Teſtimony I gave about the *Reflections he made from time to time:* But I cannot with a good Conſcience make uſe of it. He ſays, *he does not underſtand what I mean by Reflections*, and thinks *there is no Harm in making them: For a Great Perſon has made an whole Book of Reflections.* I have let him know a little of my Mind in this matter already; but for fear he ſhould miſtake me, will 'ere we part give him an enlightning inſtance, of what I mean by it. I remember I once heard it ſaid of a Perſon of Great Rank in the Church, and too Conſiderable even to be nam'd in this Controverſie, That *He was a* BLOCKHEAD, *for ſetting People at work upon*, &c. And, *I remember*

p. xxviii.

p. xxxv.

p. xxxv. *member* (alſo), *that when I told this Story once to a very Great Man, his Anſwer was*, That none but an *Errant Blockhead*, could have apply'd that Word to that Eminent Perſon. But great Men may make as free with one anothor as they pleaſe: It becomes me to conſider my Station, and ſo I will; for I ſhall make no Reflections my ſelf; but if Dr *Bentley* think fit once again to *Pillory me* p. xxviii. *in Print*, and to repreſent me as the *Diſgrace of my Profeſſion*; I ſhall go on to take the Liberty of telling Him what ſome other great Men ſay of Him.

He reproaches me with ſeveral Obligati- p. xxxi. ons formerly laid upon me, which I am not in the leaſt Conſcious of; one only I acknowledge my ſelf to have receiv'd from him very lately, that when reſolved to uſe me ſo very Ill, he was pleas'd to joyn me with ſuch very good Company: 'Tis a favour, and I now publickly thank him for it.

Thus have I Juſtified my ſelf (I hope effectually) from Dr *Bentley*'s undeſerv'd and Groundleſs Aſperſions: I have Conſidered all the Exceptions he has taken to the Teſtimony I formerly gave, and have confirm'd every part of It, with further Circumſtances and Proofs: which will (I perſwade my ſelf) to every Man that Stands *Neuter* in the Cauſe, and deſires fairly to know the Truth, be ſatisfactory and Convincing.

I do once again aſſure the Reader, That the Account I have given him of theſe things, has been written by me with the ſame Sincerity and Care, as if I had been upon my Oath; that I have not to my knowledge us'd a falſe Colour any where, or willingly miſled him in any the leaſt trifling Circumſtance of this Tedious Story.

And now I have done with the Dr, who is much Miſtaken however if he thinks, that this is all that will be ſaid to him: For I am allowed to tell the Reader that his laſt Book will be throughly Conſider'd, both as to the *Matters of Fact*, and the *Criticiſms*; notwithſtanding the Endeavours he has uſed, to eſcape an Anſwer, by making the Controverſie ſo Voluminous.

What his Talent at Criticiſm is, will appear, after the Learned part of his Book has undergone a ſecond *Examination*: But whether he be a *Good Critick* or not, I am ſure, that if he perſiſts in his former Aſſertions, about *Matter of Fact*, he can be no *Good Chriſtian*. And to that I ſet my Hand,

T. Bennet.

Since

Since the writing of this I have ſeen a Letter under Sir *Edward Sherburn*'s own hand, where he gives a ſhort Account of that part of Dr *Bentley*'s Preface, in which He is concern'd, after this manner;

WHat Dr Bentley *alleges for his Excuſe, is in the firſt Place Partial, in the next Place Falſe, and in the whole Ungrateful.* And *I poſitively deny that ever the Dr came to me, to excuſe Mr* Grævius, *or Himſelf, for the Omiſſion.*

Feb. 27.

I have Sir *Edward*'s Allowance, for communicating this immediately to the World; as I have Dr *King*'s alſo for publiſhing the following Letter.

To the Honourable *Charles Boyle*, Eſq;

GIve me leave, Sir, to tell you a Secret, that I have ſpent an whole Day upon Dr Bentley's *late Volume of Scandal and Criticiſm; for every one mayn't judge it for his Credit to be ſo employed. He thinks meanly, I find, of my Reading; as meanly as I think*

of his Senſe, his Modeſty, or his Manners. And yet for all that, I dare ſay, I have Read more than any Man in England *beſides Him and Me; for I have Read his Book all over.*

If you have look'd into it, Sir, you have found, that a Perſon under the pretence of Criticiſm, may take what Freedom he pleaſes with the Reputation and Credit of any Gentleman; and that He need not have any regard to Another Man's Character, who has once reſolv'd to expoſe his Own.

It was my misfortune once in my Life to be in the ſame Place with Dr Bentley, *and a Witneſs to a great deal of his Rude and Scurrilous Language: which he was ſo Liberal of, as to throw out at Randome in a* Publick Shop; *and is ſo ſilly now as to call it* Eves-dropping *in Me, becauſe He was ſo Noiſy, and I was ſo Near, that I could not help hearing it.*

You deſired me at ſome Years diſtance to Recollect what paſs'd at that Meeting, and I obey'd your Commands. Shall I Reckon it an Advantage, that Dr Bentley, *who diſputes the other Teſtimonies, falls in intirely with mine? I would, if I were not apprehenſive, that on That very Account it might be one ſtep further from being Credited.*

However, ſuch is his Spite to me, that he confirms the Truth of all I told you. For the only particular I could call to Mind, he Grants, with ſome ſlight difference in the Expreſſion;

ſion: And as to the general Account I gave of his Rudeneſs and Inſolence, He denies it indeed; but in ſo Rude and Inſolent a Manner, that there is no Occaſion for me to Juſtifie my ſelf on that Head.

I had declared, it ſeems, that He ſaid, The MS of *Phalaris* would be worth nothing, if it were Collated. *He ſets me right, and averrs, the Expreſſion was,* That after the Various Lections were once taken, and printed, the MS would be like a ſqueez'd Orange, and little worth for the future. *The Similitude of a* Squeez'd Orange *is indeed a Conſiderable Circumſtance, which I had forgot; as I doubtleſs did ſeveral others: But, for all that, I remember the general Drift and Manner of his Diſcourſe, as well as if all the particular Expreſſions were preſent to me. Juſt as I know his laſt Book to be a Diſingenuous, Vain, Confus'd, Unmannerly Performance; though, to my Happineſs, hardly any of His aukward Jeſts, or impertinent Quotations ſtick by me.*

I had own'd it to be my Opinion, that a MS was worth nothing *unleſs* it were Collated. *The Dr Cunningly diſtinguiſhes upon me, and ſays,* 'Tis worth nothing indeed to the reſt of the World, but it is better for the Owner, if a Price were to be ſet upon it. *I beg his Pardon for my miſtake, I thought we were talking*

talking of Books in the way of Scholars, *whereas He Anſwers me like a Bookſeller; and as if He* dealt in MSS, *inſtead of* Reading *them. For my part, I meaſure the Value of theſe kind of Things, from the Advantage the Publick may receive from them, and not from the Profit they are likely to bring in to a private Owner. And therefore I have the ſame Opinion of the* Alexandrian MS *(which, He ſays, He* keeps in his Lodgings) *now, as I ſhould have had before the* Editors *of the Engliſh* Polyglot *publiſhed the Collation of it; though it may not perhaps bear up to the ſame Price in St* Paul's Church-Yard, *or an* Auction. *But I hope, if it be* ſafely kept, *it need never come to the Experiment.*

As to the particular Reflections he has taſt on me, 'tis no more than I expected. I could neither hope, nor wiſh for better Treatment from one that had uſed You ſo ill. 'Tis reputable both to Men and Books to be ill ſpoken of by him; and a favourable Preſumption on their ſide, that there is ſomething in Both, *which may chance to recommend them to the reſt of the World. 'Tis in the Power of every little Creature, to throw Dirty Language; but a Man muſt have ſome Credit Himſelf in the World, before any thing he ſays can leſſen the Reputation of another. And if Dr* Bentley *muſt*

be Thus Qualify'd in order to miſchief me, I am ſafe from all the Harm that His malice can do me. I am,

SIR,

Your moſt Obliged Humble Servant,

W. KING.

I hope, Sir, this Anſwer of Dr Bentley *will divert you as much as His former* Diſſertation, *his* Own few Notes on Callimachus, *or his extraordinary* Collection of Pills to Purge Melancholy. (London, 8vo. 1698. *Printed for* Playford) *which He may have more uſe of, than when it was Publiſhed.*

I have ſtill a Page or two to ſpare, and ſhall take this opportunity to acquaint the Reader with Dr *Bentley*'s handſome Conduct in Relation to Sir *W. Temple*. In the firſt Edition of his *Diſſertation* he had, unprovok'd, treated Sir *William* with the utmoſt Contempt; had ſaid, *He was not able to diſcover the True Time or True Value of his Authors*, and that *His Criticiſms were of a Peculiar Complexion and muſt proceed from a Singularity of Palate and Judgment*. Theſe, and ſeveral other as decent Expreſſions, the Dr has dropt in his late Edition: For while his *Diſſertation*, and the Defence of it were Printing, Sir *William Temple* was *alive*: But he was *dead*, I ſuppoſe, by that time the Dr got to Page the xcth of his *Preface*; For there he falls upon Him for his *abſurd Uſe of the Word* DELPHOS, for ſeveral

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ral Pages together. And that the World may be ſure to know at whom his Civilities are meant, he informs them, by a ſcornful Flirt, *at Men of buſineſs and Ambaſſadors*. This is honourable Dealing, and will doubtleſs recommend Him to His Reader, as a fair and Generous Adverſary.

I have that Reſpect for the Character and Memory of Sir *William* (whoſe Commands I once receiv'd to Print ſomething for him) that I could not forbear ſtepping a little beyond my Line, to give the Reader this Notice. Were he alive, I am ſure, He would be very eaſie to hear of any new Inſtance of ill Uſage, from One whom he thought ſo Ill of, as he did of Dr *Bentley*. I ſpeak not this at a Venture, but from a Knowledge of what He has ſaid in his Private Converſation, and Letters: One of which, written to a Gentleman of his Acquaintance, I have ſeen, and have his Leave to tranſcribe ſo much of it, as belongs any ways to this Debate.

I beg Mr *Boyle*'s Pardon, for publiſhing any Paſſages from thence, that relate to Him, or his Book, without his Expreſs Knowledge. Some other People will excuſe me, if I am not ſo nice with them.

Moor-

Moor-Park, March 30. 98.

I Think there can be no Exception to any thing in it; [Mr Boyle's Book] *beſides His Partiality to me*; *which perhaps will be leſs forgiven him by the Dr*, *than any other Fault. For the reſt*, *the Compaſs and Application of ſo much Learning*, *the Strength and Pertinence of Arguments*, *the Candour of his Relations*, *in Return to ſuch Foulmouth'd Railing*, *the pleaſant Turns of Wit*, *and the Eaſineſs of Style*, *are*, *in my Opinion*, *as extraordinary*, *as the contrary of theſe all appear to be*, *in what the Dr and his Friend have written. So that I have as much reaſon to be pleaſed with finding my ſelf in Mr* Boyle's *good Opinion*, *as I ſhould be ſorry to be in Theirs.*

You needed no Excuſe for any thing in your former Letter, *nor Mr ---- for giving you the Occaſion for it. What he ſaw*, *was written to a Friend ---- who had undertaken ---- without my Knowledge : Which I afterwards diverted*, *having no mind to Enter the Liſt*, *with ſuch a Mean*, *Dull*, *Unmannerly* PEDANT.

FINIS.

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